

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

Jackson, Miss., September 8, 1938

NEW SERIES
VOLUME XL. No. 36

Who's Who and What's What

Mr. Frank E. Skilton writes that Blue Mountain expects to open with capacity enrollment next week.

The Baptist Message says that the first artificial ice plant in this country was in New Orleans in 1866.

Rev. W. C. Taylor, superintendent of missions in South America, is now in Richmond, Va., to spend a year in this country.

Associations meeting next week: Calhoun County at Vardaman, Sept. 13; Coldwater at Center Hill, Sept. 14-15; Sunflower at Indianola, Sept. 15; Oktibbeha County at Center Grove Church, Sept. 15.

We are glad to hear from Mrs. J. R. Eubanks that the attendance and interest at the new Tabernacle Church, Greenville, continue to be excellent. They continue to receive members and add families to the Baptist Record mailing list.

Pascagoula: The pastor will begin study this fall in the graduate department of Baptist Bible Institute. He will enter school on September 12. His plans are to be in Pascagoula every Friday night and remain until Monday morning. This will give him time for necessary visitation.

The Daily Democrat-Times of Greenville got out recently a semicentennial edition which was a credit to the journalism of Mississippi. It was big enough to make two or three books, was well illustrated and covered about every interest of the Delta. It presents the history of this section admirably.

The Florida Baptist Witness recently published a special Daytona Beach number. We surmise that the tourists who read this issue saw more Baptist churches in the Witness than they saw when at Daytona; and that goes for this scribe. The churches are there all right, but tourists do not generally see them.

Dr. F. D. Hewitt, Jr., declines the call to two good churches in Mississippi because he had already accepted the position of professor Religious Education in State Teachers College at Kirksville, Mo. In this college students are given credits for work done as in any other department of the school. We still hope to have Dr. Hewitt back in Mississippi later if it is the Lord's will.

Some of our exchanges are speaking out against the lack of faith in many theological seminaries in the North. There are some of them whose diploma would put any man who carries it under suspicion, and make us unwilling to have him for a pastor unless we had ample proof of his orthodoxy. But why should any young man leave the good theological schools in the South for those elsewhere whose faith and teaching are in doubt.

Rev. H. T. Sullivan, whose address is Magic City, Texas, not Louisiana, helped Pastor Sumrall in a meeting at Sylverena, Smith County, in July. It was a gracious meeting in which 14 were added to the church. Pastor Sumrall is doing a fine work here and at Bay Springs where the church is completing a good church house, one of the best in that part of the state. In brother Sullivan's field the church members thrive and the church is growing. The state paper goes to every home.

Convention Board Department

R. B. GUNTER, *Cor. Sec'y.*

THE FIVE THOUSAND CLUB

Having no field force for the Five Thousand Club at present, we shall have to depend upon the faithfulness of the members to send in their contributions promptly. All Five Thousand Club members who have made possible the payment of the principal of the indebtedness this year and the interest due Junst 1st are to be commended, along with those who have contributed to the Cooperative Program. But for those who went beyond the Cooperative Program by giving to the Five Thousand Club, it would have been impossible to have met the Convention's obligations. The principal of the indebtedness for this year has been paid. The interest account for December 1st, however, will be large, but by cooperation and a deep sense of stewardship every cent due at that time can be paid. If all members will send in contributions promptly, a great deal can be saved in expenses as well as in interest. We are stretching every dollar to make it reach as far as possible.

ASSOCIATIONS

The following points should be emphasized during the meeting of the district associations:

1. It is important that the Cooperative Program be stressed until the 31st of October. The receipts are barely ahead of last year and our appropriations are larger. With the short cotton crop and low prices, it will be hard to reach last year's goal, even with emphasis from Sunday to Sunday upon the Cooperative Program.

2. Another vitally important matter is the payment of Five Thousand Club pledges. We have enough members to render it easy to pay all obligations due this year if these members will only pay up to date. The record made thus far in meeting our obligations could not have been without Five Thousand Club payments. We also have about 30 who have already promised \$100.00 each this year, having taken multiple memberships. I have asked one person in each district association to represent the Five Thousand Club and to secure new memberships and to urge the payment of pledges up to date.

3. I feel that we should also emphasize the Southwide revival for next year as a copy of a resolution has been sent to all district associations for adoption, and the associations have also been asked to name an associational chairman of evangelism and to select one member from each church who will be a member of the associational evangelistic organization.

4. A statement of receipts from the first of this year is also being furnished so that it may be used. The receipts have been put on a chart, which chart can be placed on the wall of the church building. Last year a copy was furnished for each church in the association. This time we are giving only one for each association.

5. It will be helpful to emphasize our debt obligations. You may encourage the brethren and sisters by telling them that the principal

of the indebtedness which was upon us for this year has already been paid, although it was not due until December 1st, and the interest due June 1st has been paid. In fact, \$23,000.00 of the principal has been paid this year, consisting of \$5,000.00 worth of notes at the Hattiesburg banks given for the Woman's College, \$10,000.00 worth of bonds and \$8,000.00 in notes at the Jackson State National Bank, which amount was reported to the last session of the Convention. Notwithstanding this progress, we shall need by December 1st approximately \$22,000.00 for interest on outstanding obligations.

6. Refunding. The refunding of the indebtedness of the Convention has been completed with the exception of \$38,000.00 worth of bonds held by bands and one family, all of Hattiesburg. None of these bonds, however, mature until December 1, 1939. The trustees of the Woman's College do not want to exchange the bonds as the payment of the bonds which the banks hold have been guaranteed by the trustees. It seems that the only thing we can do is to let the old bonds remain where they are, unless we can sell refunding bonds and take them up. This has been done with the bonds which were due to mature December 1st of this year. We should pay our debts at all cost.

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Pastor G. M. Harding expects a full attendance of the membership of Leaf River Church, Smith County, Sunday, Sept. 11, when five new deacons are to be elected. It is planned to have the ordination on Sunday, Sept. 25. The pastor recently returned from Cullman County, Ala., where he assisted in two good revival meetings.

It was a happy privilege to be with Pastor Otis Jones and the saints at Hamburg, Miss., in Franklin County for a week's meeting beginning the third Sunday in August. I have never worked with a more lovely spirit than is brother Jones and I have never found a church that loved the pastor as they do at Hamburg. Everybody knows Pastor Jones as Otis and just to know him is to love him. The Lord blessed our services and gave us ten additions to the church, nine of whom came for baptism. We left rejoicing because we had the opportunity to witness for our Christ in that place and praying that we might have sown some good seed that will bring forth fruit unto the glory of God.—T. J. Delaughter.

On Sunday afternoon between services at Collins we answered the invitation of Rev. J. R. Rogers and the people of the Ora community, near Collins, to assist them in the organization of a church. They already had a Sunday school and a house which was used by the church before disbanding some years ago. There were sympathetic visitors from Salem Church and the church in Collins, also from Immanuel Church, New Orleans. There were 19 who went into the organization. The editor acted as moderator and brother Rogers directed the program. This is now the Ora Baptist Church. A temporary clerk was selected, Mrs. Rutland. A committee was appointed to prepare a petitionary letter to the Covington County Association, and a nominating committee to recommend a pastor, treasurer, clerk and Sunday school superintendent. Congratulatory talks were made by the visitors, and the editor closed with a brief address. They meet each Sunday for Sunday school and will have preaching and business meeting Sunday, Sep. 18.

Sparks and Splinters

We are closing tomorrow night a very fine meeting at Bay St. Louis. Brother M. E. (Otis) Perry is with me and is doing some very fine preaching and effective work. We move over to Pass Christian Sunday for a ten days' meeting there. Pray for us.—W. S. Allen, Pastor.

Rev. David T. Cranford has resigned the care of the Rosedale Baptist Church, Rosedale, Miss., to become effective on the fourth Sunday in August. Brother Cranford will enter the Southern Baptist Theological Seminary at Louisville at the opening of this session.

It is said that the present undemocratic government of Germany has done one democratic thing, abolished the law of primogeniture by which the oldest son alone inherited the bulk of the estate, and the other children had to shift as best they could.

Rev. Hobert Hughes assister Pastor H. L. Deer in a great revival meeting in Oak Grove Church in Amite County, for eight days. The house was often crowded and we believe great good was accomplished. There were 17 additions, 13 on profession of faith and four by letter. The Lord has wonderfully blessed our ministry here for the last two years.—H. L. Deer.

Ordination service for brother Arthur J. Windham was held at Pine Grove Church, Newton County, on Sunday, August 20. Rev. H. W. Froshour assisted the pastor in the service. Brother Windham is a promising young minister who will graduate from Clarke College this year. Any good church would do well to use him as pastor.—Glenn Smith, Pastor.

At Paynes Church in Tallahatchie County Rev. R. B. Patterson helped Pastor J. B. Ray in the meeting. Great messages and good attendance. The results came later when at one service conducted by the pastor twelve made profession of faith. At New Life, an afternoon appointment three were added to the church, two by baptism. At Bethel Church, Grenada County, Pastor Ray preached in the meeting and 13 were added to the church, twelve by baptism.

Dr. R. N. Whitfield of the state bureau of Vital Statistics says that of the 16 deaths from automobiles in Mississippi during the month of July, as reported by Major Birdsong, commissioner of Public Safety, nine of them are directly laid to drunken driving. Dr. Whitfield's records show 30 automobile deaths and it is his opinion that the same ratio holds with them. The people who voted for liquor are guilty of these deaths.

At Holcomb in Grenada County Rev. G. E. Wiley assisted Pastor J. B. Ray in the meeting, a great spiritual revival. One joined for baptism. Pastor Ray preached in his meeting at New Life in Tallahatchie County. There were 27 additions, twelve by baptism, and a fine spirit manifested. Brother Ray also helped in a meeting at Greenbrier, Tenn., where 14 were baptized. He is pastor at Mt. Vernon Church in Lowndes County, preaching also in the meeting. There were 33 added to the church, 27 by baptism, among whom were three Presbyterians and one Methodist. In all his summer meetings there were 100 additions, 80 by baptism, and about 500 renewals.

Rev. Maxie C. Nelson led in the organization of a new church at Topeka, Lawrence County, assisted by brethren D. O. Horne of Monticello and R. L. Carlisle of Wesson. There were 18 charter members. Then a meeting was held in which brother Carlisle preached and brother Nelson led the singing. There were 52 conversions, and the Lord was present in grace and power. At the close of the meeting the membership numbered 93. Brother Nelson was called as pastor and brother T. M. Beard as clerk. A building program was launched and the people are responding cheerfully. A religious census showed 100 Baptists in the immediate community and the same number of unsaved people.

Russia is said to be the only country in the world where Sunday schools are prohibited.

Canada with ten million population has a drink bill of \$160,000,000. America with a population of something over one hundred and twenty million has a drink bill of \$3,000,000,000. That is we spend about \$25.00 per capita and Canada \$16.00.

A recent convention of Mormon Youth, 3,000 in number, unanimously pledged themselves to fight against the use of liquor and tobacco. Now get this into your head, Baptist young people, the Lord fights with them that fight against evil.

The Alabama Baptist quotes from a controversy between a lawyer and an economist. The lawyer said if all the economists were laid end to end they would not reach a conclusion. The economist replied that if all the lawyers were laid end to end the country would be better off.

When Jesus said of the people on whom the tower of Siloam fell and killed them, "Think ye that they were offenders above all that dwell in Jerusalem," he was teaching the same thing that Paul taught in the first two chapters of Romans, that all are sinners alike, that all are under condemnation and that there is no hope for anybody who does not repent.

"There is nothing new under the sun," was said a long time ago: But we read in the Bible this morning, "Claudius had commanded all the Jews to depart from Rome." Then we read in the morning paper about their being ordered to get out of Berlin and Vienna, and the threat of their being expelled from Rome again. No, there is nothing new under the sun. We have the same old gospel for the same old sin.

Reading an exchange we chased from page to page the report of a great pastor of a great church in which a great evangelist preached to see the results of the meeting. If there was anybody converted or baptized or united with the church, it was not mentioned in the report which filled nearly two pages of the paper. It was a wonderful case of reporting.

There were 77 churches in the Southern Baptist Convention which baptized last year over 100 people. None of these was in Mississippi, but it will be better in 1938. Texas had the largest number in this class, with Alabama second. The largest number baptized in any church was in Kilham Ave. Church, Oklahoma City of which R. C. Howard is pastor. There were 284.

There are 18 states and the District of Columbia which gave to Southwide causes of the Southern Baptist Convention in 1937 a total of \$1,594,316.27. In the order of the amounts given they are as follows, the largest givers first: Texas, Virginia, North Carolina, Tennessee, Kentucky, Georgia, South Carolina, Alabama, Missouri, Florida, Mississippi, Oklahoma, Louisiana, Maryland, Arkansas, District of Columbia, Illinois, New Mexico, Arizona.

Why rave about the Japanese fostering the opium habit on the Chinese and thus making wrecks of them, unfitting them for any useful place in the world. Have not the rulers in this country, from the highest political official to the bought and paid for publicist done all they could to put liquor in reach of every American boy and girl, encouraged them by example and precept to use it and even given instructions as to the "proper" way to indulge?

Brother Roe Wilson, a "seven months old preacher," student in Mississippi College, is now pastor of two country churches in Madison County, Lula and Franklin. At the conclusion of a meeting at Lula last week he baptized eleven converts. Here he has gotten the Baptist Record into every family in the community, and he plans to put it into all the homes in the other church. He says it is unthinkable with him not to have the paper in every home. He is very happy in his work, and feels like the Lord has great blessings in store for these churches in the days ahead. Brother Wilson was ordained a few months ago by his home church at Monticello. May the Lord call more like him into the ministry.

MY VANITY, LORD, TAKE FROM ME Proverbs 30:8 and 9

My vanity, Lord, take from me,
Away also with lies;
Not poverty nor riches give,
Only my need supply.

I would not, Lord, be surfeited,
Thy wondrous grace deny;
I would not say that my strong arm
Can all my need supply.

Lest I be poor and steal, O God,
Or take Thy name in vain,
Let my allowance, just, be giv'n,
While I Thy grace proclaim.

Ernest O. Sellers

The Baptist Bible Institute.

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The Oklahoma Baptist Assembly at Falls Creek had a registration of 7,865.

We regret to hear of the continued illness of Mrs. Goldbold of Kansas City, wife of Missouri's mission secretary. At last report she was somewhat improved.

Dr. Will H. Houghton, president of Moody Bible Institute, will be heard over a number of radios over a wide area for 13 weeks, beginning Sept. 25, from one to one thirty p. m. each Sunday. His general theme will be "Let's Go Back To The Bible."

The Sunday School Times says that when the American Association for the Advancement of Atheism offered \$100 prizes in Yakima, Washington, for the best essays from high school and junior college students on The Folly and Futility of Christianity, no essays were submitted.

The Federal Bureau of Investigation says that from 1932 to 1937 drunkenness doubled in the United States, in proportion to population. Drunken driving increased 74.7 per cent, and the ratio of increase gets bigger every year. Major crimes increased 6.2 per cent in 1937.

An exchange expresses surprise that the son of a Methodist missionary in China in a recent book announced himself a pagan. Bless you every man is a pagan until he is born again. A man is not born again because he is a Methodist preacher's son, nor even a Presbyterian preacher's son. Of course no Baptist preacher thinks his children are "born born-again." And if a man is a natural born pagan, of course pagan morals appeal to him. That which is born of flesh is flesh. Please pass that on to Pearl Buck or whatever her name is since she was divorced and remarried.

Thirty years ago E. W. Perry a colored Baptist preacher went from Mississippi to Oklahoma City. He is president of the Negro Baptist Convention of Oklahoma. His church seats 1700 and cost \$100,000, all paid for. He attended the Baptist World Alliance meetings in Stockholm in 1923 and in Toronto in 1928. He and his wife have seven children, six of whom hold college degrees and the seventh is a junior in college. There are 75,000 Negro Baptists in Oklahoma. President Perry says that Catholics, Communists and Holiness people are making great efforts to get the Negroes into their fellowship.

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FALLING IN LINE

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The Arkansas and Kentucky Baptist Conventions, through their elected servants, have appointed survey committees to make a study of the "State Convention Ministers' Retirement Plan" and to report their findings to their respective conventions this fall. This brings the number of states to twelve—Alabama, Arkansas, Florida, Georgia, Louisiana, Kentucky, Missouri, North Carolina, Oklahoma, South Carolina, Texas and Virginia—two-thirds of the states of the Southern Baptist Convention. This leaves Arizona, Illinois, Maryland, Mississippi, New Mexico, and Tennessee. Several of these states have the matter under advisement.

C. J. Olander

WHY NO Clyde

A story which concerned a young Theological student in a di still lingered the annual ass to a head whe rured the rema without youn young minist along better In the not f erable antagon ward an educa is some quart the brotherho quire advance happy to obse pearing.

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Nor does th the task of th Every indivi ability for de of the talents what he will be led to giv God is buildi has need for his contributi are many wh God into con bertakings w This is al are who dec to do anythi assume that, tive spirit wi it is also tru the largest c realization o

WHY NOT GET AN EDUCATION? Clyde L. Breland, Richmond, Ky.

A story which went the rounds years ago concerned a young graduate of our Southern Baptist Theological Seminary who assumed a pastorate in a district association where prejudice still lingered against an educated ministry. At the annual associational session the matter came to a head when one of his fellow-ministers ventured the remark that "The Lord can get along without your education." Quick as a flash the young minister responded: "Yes. But he can get along better without your ignorance."

In the not far distant past there was considerable antagonism within our Baptist Zion toward an educated ministry. It is still fashionable in some quarters to look askance upon those of the brotherhood who have been enabled to acquire advanced academic degrees. But, one is happy to observe, this attitude is rapidly disappearing.

Academic degrees, it is to be admitted, do not guarantee intellectual and spiritual poise. Nor does the absence of educational degrees signify that a minister is not equipped for his task. Some of our most able ministers have lacked the educational background which others have been enabled to enjoy, and yet have been used of the Lord, and are being used, in a marvelous way. They have endeavored, through self-application, to make up the deficit, and are succeeding. But it is safe to assume that these brethren would be the first to admit that their ministry could have been more effective had they enjoyed the advantages of adequate and proper training for their tasks.

Ours is an age of specialization. God is at work in a marvelous way in the world today. True, we are in a period of heart-breaking moral decline. But one is constrained to believe that this is but a temporary condition, brought about largely by the fact that we have been too busy in building the material side of our civilization to give proper attention to our spiritual needs. If the Lord tarries, we are headed for revival. And there is some indication that God is going to use Southern Baptists largely next year in bringing it about.

Those who are to lead in the tasks which appear to be immediately before us are those who, God-called, and with hearts sensitive to the voice of the spirit, aflame with a passion for lost souls, are prepared for the work. Which is to say that it is from the ranks of our God-called, educated ministry that the spiritual leadership of the world is largely to come in the years ahead.

One of the saddest sights imaginable is to see a young minister, who testifies that God has called him to preach, waste his opportunities to procure an adequate preparation for the task. He is going to find, in the years immediately ahead, that he is seriously handicapped because of his failure to develop the gift of God that is in him. If God has endowed one with the ability to preach, and has called him to the sacred work of the ministry, it is sinful to neglect that talent. By all means that are legitimate, get an education!

Nor does the need for adequate preparation for the task of the future apply to the ministry alone. Every individual Christian faces the responsibility for determining prayerfully, in the light of the talents with which God has endowed him, what he will do with his life. Not all of us will be led to give our whole time to His ministry. God is building His kingdom on earth; and He has need for every type of vocation which makes its contribution to that end. Unfortunately, there are many who, because of their failure to take God into consideration, waste their lives in undertakings which are detrimental to the cause.

This is also a competitive age. Many there are who decry it; but nobody seems to be able to do anything to correct it. And it is safe to assume that, until Christ returns, the competitive spirit will continue to prevail. If this is true, it is also true that those who are going to make the largest contribution, and come closest to the realization of the dreams of their youth, are

those who are willing to pay the price involved in getting an adequate preparation. And there is a price involved, modern theories of simplifying the educational process to the contrary. The world is still in the making, and somebody is going to help in its making, under God. It might as well be you.

Determined to get an education, the next question is, "Where shall I go?" As a graduate of the largest of our Southern Baptist theological schools, as well as of one of our denominational schools, I give it as my candid opinion that any Baptist makes a serious mistake in attending any other than our own Baptist schools. I have been pastor for more than ten years in a small city in which is located one of our splendidly equipped state colleges. It is doing a wonderful work along secular lines, and some of the members of its faculty are devout Christians. But it suffers a twofold handicap: First, that, under our system of public education, it must depend upon outside agencies to provide for the spiritual needs of its students; secondly, that it has no power to control the attitude of its faculty members toward the Bible, and this is not, in all instances, friendly. The Baptist Student Union is endeavoring to stand in the breach for our Baptist young people; but this ministry leaves much to be desired.

True, some of our denominational schools suffer in comparison with the great secular educational institutions in the matter of equipment. But if they are true to their mission (and it is up to Baptists to see that they are) they have something that is infinitely more valuable: They have a spiritually-minded faculty and administrative staff, splendidly educated, who see that, in addition to things purely academic, the spiritual side is of ultimate moment. It is their pre-eminent task to make our young people good Baptists.

Every young minister faces also the matter of decision as to where he will get his theological preparation. Some will probably have flattering opportunities for scholarships, as well as the offer of other inducements, to attend the theological schools of the North. These will be enticing indeed. But he will need prayerfully to consider that our own theological institutions will provide for him two things which will be all but indispensable in his future career in the ministry: First, the very best theological preparation that is to be found on earth; secondly, contact with men with whom, as is most probable, his work as a minister will be accomplished—a contact whose value will be more and more apparent as the years come and go.

All of which means that, if you are a young Baptist, determine, with God's help, to get an education—and to get it among your own people.

A CHALLENGE TO THE RIGHTEOUS By Wm. James Robinson, A.M., D.D.

One out of every thirty-seven persons in the United States is a criminal, and 200,000 persons now living will commit murder. The cost of crime in this country is \$15,000,000,000 annually. Major crimes are committed at the rate of one every 22 seconds, with the result that the United States today "has the greatest prison population in relation to total population of any country in the world."

The above facts are taken from the report of the law enforcement committee of the American Bar Association, which recently met in Indianapolis. No wonder the committee characterized crime as one of America's major problems. Sin, which gives birth to crime, is the greatest problem of every nation. It always has been so and will continue to be so till time shall be no more.

"Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). Every page of history testifies to the wisdom of this proverb. And all history bears eloquent testimony to this passage: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Ps. 33:12). These passages should stir to the depths the

hearts of all lovers of righteousness; and cause every thoughtful man to ponder well his course in life.

To be truly on the side of righteousness one must be wholly on the side of the Lord. "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). The truth of this statement is axiomatic. The casual observer soon realizes that these words are words of the profoundest wisdom, and therefore of the highest social and civic value. One truly with the Lord cannot be a criminal. His very soul is wedded to integrity; and is a fountain from which a stream of righteousness perpetually flows. But just in proportion as one is indifferent to the dictates of the Lord one is open to temptations to commit crime. The heart that wilfully neglects or despises the Lord is potentially a criminal. It is only waiting for an opportunity that is sufficiently alluring to reveal its selfishness—its inherent criminality. The indwelling Christ alone makes a heart secure against the assaults of the arch enemy of souls already polluted by inherent sin.

Much has been written, both wise and otherwise, on the cause and cure of crime. Much more that is wise needs to be said in words that will carry conviction to hearts of men and cause them to act wisely. It is entirely possible that the forces for evil were never so well entrenched in society as they are today. The liquor traffic, gambling, racketeering and every other iniquitous practice, seem to have such strong political allies as to make them secure against assault and are impudent in manner.

"When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn" (Prov. 29:2). Present day conditions corroborate the truth of this proverb. It has been a long time, if ever before, when our national, state, county and municipal officials were so godless as they are now. Many of them are unblushing gamblers, and they encourage drinking as if it were a virtue, and public office and graft are almost synonymous terms. No wonder then that crime is rampant and that we are the world's most criminal nation.

"When the righteous are in authority the people rejoice." But how is this happy condition to be brought about? "Them that honour me I will honor, and they that despise me shall be lightly esteemed" (I Sam. 2:30). It is in the hands of the Lord's people. "Let every one that nameth the name of Christ depart from iniquity." The Lord's people are to be a peculiar people. A people noted for purity of heart, uprightness of character, and at all times, and under all circumstances devotees to integrity.

We will never attain this high order of living until a generation of ministers arises who truly fear the Lord and are unflinching preachers of righteousness, enforcing their words by consistent living. They must not be men pleasers, as some are, but dauntless heralds of the Lord. They must have the martyr spirit. They need be as valiant as Daniel and Paul, as uncompromising as John, and as loyal as Bunyan. Ministers who have itching ears are a travesty, traitors to our Lord, and wolves in sheep's clothing slyly destroying the flock. Away with all such! Let their voices be silenced and let their names rot. They pollute the land.

We need ministers who will declare the whole counsel of God. They must cry aloud and spare not: they must make men know that they have sinned and come short of the glory of God: and that they must repent or spend eternity in torment. The only way to escape hell for eternity is to truly repent while it is called today. Every minister should stress repentance and faith so earnestly, forcibly and convincingly that his name will be a synonym for these vital doctrines. He must so preach as to put the fear of God in the hearts of men convincing them that it is a fearful thing to fall into the hands of the living God. Then he must convince the people that He is just and merciful and waiteth to be gracious.

There is a task for laymen. They need to be

(Continued on page 7)

EDITORIALS

THE MEASURE OF A MAN

The worth of a man is measured by many standards among men. What is a man worth to the world? What makes him of any value at all? What makes one man of more worth to the world than another man?

You hear the question asked about some man every now and then, "What is he worth?" The question generally means how much money does he have, unmindful apparently that a man may have a million dollars and not be worth a cent. Physical prowess, mere animal strength is sometimes held in high esteem. Men go to a show to see how much a man can lift. Intellectual genius is considered a mark of greatness. But after all is it a question of how much muscle, or mind or money a man has got? What is it that determines the value of a man in the world? Is there any way of finding out?

These questions, like all others had best be settled by referring to the Bible, the word of God. God made man and knows what he made him for and can tell us the way to attain the end, and how far along we have gone in attaining it.

In the twelfth chapter of Romans there is a pretty clear indication of the way of determining the worth of a man, of other men and of ourselves as well, for the latter is probably of more concern to us. The one who wears our shoes is the one we are responsible for.

We are cautioned against false estimates of value. Paul says, "I say through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly." And then he gives the proper standard of measurement, "According as God hath dealt to each man a measure of faith."

Here then is the measure of the worth of a man, "the measure of faith." A man is worth to the world just what he is able to do for the world, what he can do and actually does. The ability to bring things to pass is determined by a man's faith in God, a faith which inspires faith in himself and in the possibilities of attainment for and in all men.

When the disciples failed, Jesus told them that it was because they lacked faith. When they were appalled in the time of danger, He said, "Where is your faith?" He clearly indicated the source of ability to do things when He said, "If ye had faith as a mustard seed, ye could say to this mountain, be thou cast into the sea."

Faith is just the ability to avail yourself of the omnipotence of God. It is drawing on Him for ability to fulfill our mission in the world in whatever line our task may lie. And this brings us to the verses in the twelfth chapter of Romans which follow the statement about "the measure of faith." And we make bold to say that these verses are not in any version we have seen translated correctly. The trouble with them is that the translators have put in words which are not there, as is indicated by their being printed in italics.

Let's see if we can free ourselves from the translations with which we are familiar and give it in English as nearly as we can like Paul wrote it. He says we are one body and many members; that these members have not the same office. They have different functions or duties to perform; that these duties harmonize with and supplement one another; that they are all manifestations of grace from one source, they are the products of grace. He says "We are members one of another, (no period here) and having gifts differing according to the grace that was given to us." In one case it is prophecy according to the proportion or analogy of the (our) faith. He does not say "let us prophesy." There is no "let us" in this sentence. There is no exhortation here. He is simply describing the manifestation in us of the manifold grace of

God, and it is all "according to the proportion of our faith," or "according as God hath dealt to each man a measure of faith." What you can do in "prophesying" or in "ministry," or in "teaching," or in "exhorting," or in "giving," or in "ruling," or in "showing mercy" is all in proportion to your faith. Please try to read it aloud leaving out all the words in italics, all the exhortations, which are not in the original. Be courageous enough to read the Bible like it is written.

And the sum of the whole teaching is that you and I will be worth to the world just in proportion to our faith, in whatever line of service may be our special duty.

WE WOULD SEE JESUS

From all the gospel narratives it is evident that in Jesus' last week in Jerusalem things were hastening to a climax and a consummation. Except Jesus himself and possibly Mary and Martha, the principals in the story did not realize it. That was perhaps impossible. The raising of Lazarus had focused the attention on Jesus, and divided the people into believers and enemies. The royal entry of Jesus into the city, the shouting multitude, the crowds at the passover, the cleansing of the temple, the boldness with which Jesus met opposition, all indicated that the crisis was at hand. Indeed he said, "Now is the judgment of this world." World questions were to be settled here and now.

One of those questions was as to the extent of the reign of the Christ, who were to be included in the provisions of the gospel, in the members of His household. They had never faced this question and did not realize that they were facing it now. But the request of the Greeks brought them face to face with it, and they didn't know what to do with it. Here were some men who were not Jews, but they had come to believe in the God of the Hebrews, and had come up to worship at the feast. The commotion about Jesus had aroused their interest, though they but poorly understood it all.

They wanted to know more about him and they came to Philip, one of the apostles who had a Greek name, and said most respectfully, "Sir, we would see Jesus." Philip did not know what to do about it. He takes it up with Andrew, and together they venture to come and tell Jesus. Apparently they did not bring the Greeks along with them.

The response of Jesus shows a conflict of emotions; gladness that his ministry has now reached the interracial line and was destined to breach it; oppression of soul at what this enlarged ministry must cost him and the disciples. We cannot understand his words unless we can enter in some measure into his feelings as he speaks. It may seem to an unsympathetic reader that he paid no attention to their request. Far from it; his soul was deeply moved; moved by the prospect of a ministry that would reach all races, and overcome by the conviction that they could not be reached except by the sacrifice of life itself and of everything in life, to attain the end for which he came, the salvation of a lost world.

His words are, "The hour is come that the Son of Man should be glorified." He sees in this approach of the Greeks the potential fulfillment of his mission, and that means his glorification, the revelation of his eternal purpose, of his inmost soul and of the real character of God. Any man who has not a world vision of the kingdom of God has never understood God; he has a miniature deity, he has reduced God to where he ceases to be God, and makes him only a god. The man who does not envision a world mission for Jesus, does violence to the real character of God. "The God of the whole earth shall he be called." The man who limits the gospel to any place or race has limited the Holy One of Israel. And the man who would deprive any soul on earth of any of the benefits of the gospel is too little to see God, to know Him or to represent Him. The way to glorify Jesus is to recognize his mission

to all men, and to help in bringing all men to him.

But it was plain to Jesus that this could not be done except at great cost, at the cost of life and all things. "Except a grain of wheat fall into the ground and die it abideth alone. But if it die it beareth much fruit. He that loveth his life loseth it, and he that hateth his life in this world shall keep it unto life eternal." Jesus recognizes this as a universal principle and he claims no exemption from it. Indeed he is the supreme demonstration of it. He does not adopt it blindly. He is conscious of the cost. He has measured the depth of suffering which it involves. "Now is my soul troubled . . . Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name." He accepts the suffering and the sacrifice. He turned not back, for the salvation of a lost world is involved in his decision. The question was settled, settled right, settled for all eternity. Be the cost what it will, salvation is provided for the whole world.

But what concerns us now is that in this decision and purpose of Jesus, this surrender, we who are his disciples are involved. If we are his disciples we too must adopt this universal principle of sacrificing all that we may win all, of losing life that we may really gain it. Jesus said, "If any man serve me, let him follow me; and where I am there shall my servant also be; if any man serve me him will the Father honor."

Jesus would give us the place of honor with him. But the place of honor is the place of danger and of suffering. We who are Christians must recognize that the purpose of Jesus to save the world cannot be fulfilled except through our participation in his sacrifice and suffering. Are we willing to share his sufferings that the world may be saved? Paul said of himself, "I count all things but loss for the excellency of the knowledge of Christ, for whom I have suffered the loss of all things and do count them but as refuse that I may gain him, that I may know the fellowship of his sufferings, being conformed into his death that I may attain unto the resurrection of the dead." He says again, "I now rejoice in my sufferings for you and fill up that which is lacking of the afflictions of Christ in my body." Paul was told in the beginning of his Christian life how many things he must suffer for Christ's sake. And he did not fail to tell his converts, I Thess. 3:4 that they were to suffer affliction.

The people who have suffered most, done most and grown most are the missionaries. But the rest of us cannot afford to let them do all the suffering. Why should we not be willing to give till we feel the pinch of want? Why not do without some material comfort that others may have the bread of life?

To the members of Leakesville Baptist Church. The pastor appreciates very much the Leakesville Baptist Church sending the Baptist Record to every family of its membership and wants you to read it, for it has a message for every Baptist. Also read it to show your appreciation for the church sending it to you.—W. E. Stewart, Pastor.

Pastor W. L. Day spent a week in a revival meeting with Pastor R. R. Keathly at Shuqualak. In his absence the editor had the privilege of preaching for him at Collins. Conditions are apparently in better condition here than for a long time. It was our pleasure to have dinner in the hospitable home of Mr. and Mrs. Earl McRaney and supper in the Day home.

Magnolia: I assisted Pastor J. B. Hunt at Terry's Creek church July 24th-29th in a revival meeting. Though it rained, more than 200 attended the morning service each day and the church couldn't seat the evening crowds. There were 20 professions of faith and six received by letter, a total of 26 additions in six days. Come again, blessings on you. You are doing a splendid work and we are for you.—A. E. Pardee.

Praha, Czechoslovakia, a lovely city is French and with anxiety and fanatics, the spirit of While America at fearsome citizens of heroic and melodrama.

Praha (Prague) reaches back to the middle ages, its historic vigor Commerce is rich and it is producing goods and w Praha, enjoying light, bulges with newspapermen serve and re

Looking at Czechoslovakia about 500 miles from the eastern side of its own head western section and.

In a thin German front Czech citizen encouraged by an edge for Germany sw These Sud which—to all rageous. The autonomy while Naziized Sud has made co the civil and population. This contr cause of Hit by force—and grandisemen

Except for Czechoslovakia to defend her probably Seeing that France and agreement v Britain deci the war beg The British invasion of warned Hitler jets in Ber

The Berlin British action Instead of the Czech f and appeal against "Cz It was a marked the Europe. Per

But what crisis (still Two army illustrate. Y soldiers wit "Hitler w with a conf break throu Our comm quate, for

LOOKING AT THE WORLD
By Plautus I. Lipsey, Jr.

Praha, Czechoslovakia, (in July)—Almost surrounded by a hostile and covetous Germany, this lovely city is not afraid.

French and British statesmen may turn pale with anxiety at the menace of Nazi war lords and fanatics, but the Czech capital glows with the spirit of romantic adventure.

While Americans shake their heads gloomily at fearsome news from middle Europe, the million citizens of Praha really appear to relish their heroic and dangerous role in the European melodrama.

Praha (Prag or Prague), with a history that reaches back 3500 years, bustles with the dynamic vigor of modern youth.

Commerce is booming, for this war-born nation is rich and industrious. Its farms and factories are producing to capacity—for both normal demands and war purposes.

Praha, enjoying the lurid international spotlight, bulges with nervous diplomats and calm newspapermen, gathered at this hot spot to observe and report current history.

Looking at the map of central Europe we see Czechoslovakia extended from east to west, about 500 miles, like a spearhead thrust into the eastern side of the modern, greater Germany. Its own head and dominant part is Bohemia, the western section, almost surrounded by Nazi-land.

In a thin horseshoe of territory along the German frontier dwell three million Germans, Czech citizens, whose political agitations, encouraged by Adolf Hitler, have kept the world on edge for two months or more—indeed since Germany swallowed Austria.

These Sudetan Germans are making demands which—to all but Nazi eyes—appear to be outrageous. They amount to insistence upon virtual autonomy within the Czech republic.

While rejecting the extreme demands of the Nazified Sudetan leaders, the Praha government has made counter proposals designed to improve the civil and economic status of the Germanic population.

This controversy reaches acute importance because of Hitler's threats of solving the problem by force—and of course for the territorial aggrandisement of the hungry Germany.

Except for the military preparedness of Czechoslovakia and the little country's determination to defend its independence at any cost, Hitler probably would have gobbled it in May.

Seeing that the Czechs would fight, and that France and Russia would come to her aid (in agreement with existing treaty pledges) Great Britain decided to play a strong hand before the war began, instead of after—as in 1914.

The British therefore (May 21, when German invasion of Bohemia appeared to be imminent) warned Hitler sharply, and notified British subjects in Berlin to prepare to leave that city.

The Berlin Nazis were astonished by the British action—and checkmated.

Instead of dispatching military forces across the Czech frontier, they uttered cries of rage, and appealed to the conscience of mankind against "Czech militarism."

It was a beautiful little drama—and perhaps marked the limit to Nazi military intimidation in Europe. Perhaps.

But what do the Praha folk think, in this crisis (still prevailing)?

Two army officers I met in a restaurant will illustrate. Young men, but not boys; vigorous soldiers with no trace of Prussian swagger.

"Hitler will never get in!" they explained with a confident smile. "We will never let him break through the frontier!"

Our common language equipment was inadequate, for I was trying my feeble German, a

language they did not wish to speak. But at a second mention of Hitler they thrust their thumbs downward and shouted something which obviously was not "hail!"

A Praha businessman who travels widely over the world told me there was a plan in official quarters to solve the German problem by dissolving the Czech parliament and setting up "temporarily" a military dictatorship.

I shook my head at this and said it did not sound like Dr. Benes (the president of the republic, whom I knew at Geneva); and that this plan would alienate the great democracies, France and Britain.

My informant rather backed down on this alleged plan, appearing to feel he had been indiscreet. To me his suggestion was most interesting, indicating the readiness of big business communities (as in all great industrial countries) to toy with the idea of dictatorship when popular government meets hard going.

A Czech newspaperman told me of the national military plan, in case of invasion from Germany.

"The Czech army will not attempt to hold Bohemia indefinitely," he said. "Fighting a stubborn delaying action, our army will retire into Moravia to the east (midsection of the country) which has been converted into a defensible citadel. Praha will fall into German hands intact."

This strategy assumed that France, Russia and perhaps Britain would rally to Czech aid.

"I am sure," he added, "that a squadron of Soviet war planes came into Czechoslovakia at the May 21 crisis—although officially nothing was said about this evidence of Russian support. They flew over Poland by night, very high, and no notice was taken of them."

The Sudeten Germans, said my informant, will be the first to suffer from German invasion. The Czechs will see to that, he declared almost gleefully.

The Sudeten agitators therefore, and the 45,000 Germans in Praha constitute an important body of hostages—and they know it—against Nazi invasion. And Hitler knows it.

AN INTERESTING CHURCH MUSIC SCHOOL
Ernest O. Sellers

Dunean is one of the many villages which surround and are vitally a part of Greenville, S. C. It has around 3,000 population all of whom are working in some way for the rayon weaving mills.

Each of the denominations has an organization and just out of the town limits is a very large "tabernacle" operated by a highly emotional body. Rev. J. A. Cave is pastor of a prosperous Baptist group which is at work on an enlargement of its present plant to take care of the more than 500 who regularly attend the Sunday school.

It was my privilege to spend eight days in Dunean. The program, not of my planning, consisted of a daily Vacation Bible school, opening at 8:30 a. m. At this I was given thirty minutes for singing, hymns and choruses, and a ten minute talk on subjects as what do we mean by conversion? Why join a church? What is the meaning of baptism? Why attend the Lord's Supper?

At four p. m. the choir members and others interested met for a consideration of choir ideals, practices and like subjects. A blackboard was used and the discussion method followed. At night much time was devoted to hymn singing, history of writers and composers and a consideration of the text and music. Each night we gave a 10-15 minute presentation of the text and music with illustrations of successful practices. Much use was made of local talent and variety was secured by means of quartets, trios, solos, and much employment of the large regular choir. Sundays I supplied the pulpit and the last Sunday night presented a hymn festival the central idea of which was God's eternal covenant. The

HOW MUCH PROHIBITION?

This writer has never thought that resolutions passed by religious conventions urging law-making and executive officials to enact and reinforce prohibition statutes accomplished a great deal, if any good. A person who is influenced by such resolutions for political reasons will be just as easily influenced in the opposite direction if the consideration is more.

The best policy is to select men who are sober-minded and sober at heart before they aspire to an office—men who cannot be turned from the right when once in office.

This attitude on the part of the writer with reference to convention resolutions is not due to a lack of interest in temperance. In fact, he has never to his own knowledge taken anything containing alcohol. He is always opposed to alcoholic beverages; also so taught at home from the time he was first teachable. He has fought intoxicants during all his public life to the extent of asking a Kentucky church which said, "If we exclude that bootlegger druggist, we will lose one of our best paying members," to deduct the amount from his salary. (We have heard of no bootleggers who have been converted.) The best way to begin to solve the liquor problem is to work on our homes and local churches. This may not be as easy as passing resolutions in conventions, but the results will be far better. Such course will make it easier to elect temperance men to public office.

In fact, conventions are not always consistent. They pass prohibition resolutions simultaneously with electing trustees of their institutions, which trustees aid in the sale of the very alcoholic drinks which conventions condemn. "Consistency, thou art a jewel!" Already such inconsistency is hurting conventions, institutions, and will hurt much more in the future if the conventions do not practice consistency. This writer has been asked to dispose of property belonging to another man and to use the proceeds for religious work. It has been in the writer's mind to see that one of the Mississippi Baptist Convention's institutions shall be the beneficiary of this benefaction, but the owner of the property because of his firm and active stand for prohibition would not be willing for an institution directed by trustees who aid the alcoholic manufacturer and dispenser to have any of his possessions. Neither would this writer.

Churches, institutions and conventions usually break down from the inside and someone's love for money is usually a destructive factor. Conventions should clean up; churches should clean up; nominating committees should be on the alert. There is no need for barking up a tree unless there is a coon up there.

—R. B. Guter.

S. S. ATTENDANCE SEPT. 4, 1938

| | |
|---------------------------|-----|
| Jackson, First Church | 758 |
| Jackson, Davis Church | 175 |
| Jackson, Griffith Church | 621 |
| Jackson, Northside Church | 151 |
| Clarksdale Church | 372 |
| Newton Church | 244 |
| Vicksburg, First Church | 427 |
| Crystal Springs Church | 326 |
| West Laurel Church | 381 |
| Union Church | 217 |

B. T. U. ATTENDANCE SEPT. 4, 1938

| | |
|---------------------------|-----|
| Jackson, First Church | 129 |
| Jackson, Davis Church | 107 |
| Jackson, Griffith Church | 272 |
| Jackson, Northside Church | 47 |
| West Laurel Church | 183 |
| Crystal Springs Church | 122 |
| Vicksburg, First Church | 133 |
| Newton Church | 107 |
| Clarksdale Church | 199 |
| Union Church | 74 |

response on the part of the congregation was fine.

REDEMPTION IN THE EPISTLE TO THE HEBREWS

By Julius H. Avery,
Pastor Highland Baptist Church
Meridian, Miss.

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Introduction:

The Epistle to the Hebrews might be called a letter of contrasts. It shows most forcefully the contrasts between Christianity and Judaism. In each case the contrasting difference is expressed in the excellence of Christianity over the Old Testament religion. These contrasts give us the primary purpose of the Epistle. It was written to strengthen and save Hebrew Christians from a lapse into Judaism.

The Epistle is the most comprehensive statement of the unfolding of God's redemptive plan for man that has ever been written. The golden thread of God's redemptive work and purpose is woven centrally throughout the fabrication of the entire Bible narrative. All revelation of God bears primarily on this point, and the Bible itself is our best proof of a progressive revelation. "God, who in ancient days, spoke to our forefathers in many distinct messages and by various methods through the Prophets, has at the end of these days spoken to us through a Son, who is the pre-destined Lord of the universe, and through whom He made the ages." Heb. 1:1, 2. The earlier revelation was given fragmentarily and lacked the marks of complete unity and finality which characterize the self-disclosure that God has made in His Son. However, the earliest revelations of God were more complete and sufficient than those to whom they were given could apprehend.

This Epistle is to the Hebrew Christians whose tendency it is to slip back into Judaism. The law is assumed throughout while dealing with the organized side of Israel's religion. The law gave meaning to the sacrificial system. The law enunciated the sin from which the sacrifices sought to release the people. The law had a primary place in the covenant relation out of which the system of sacrifices grew (9:18-22).

In the earlier period of Israel's history we may think of the Children of Israel as being in the kindergarten stage, both politically and religiously. God meets their immediate needs, but also gives a fuller revelation of himself than the people can apprehend—they must have something to grow towards. Therefore, God gave—along with the law which set a righteous standard for man without providing help for his attaining it—a system of ceremonies and sacrifices and the necessary priesthood. All the symbols, metaphors and shadows of the Levitical system represented in concrete forms are the great spiritual truths that were and are available to individuals for realization by proper relation with Christ.

The Old Covenant raised noble and high religious hopes but was unable to satisfy them. Joshua's partially victorious entrance into the Promised Land did not give the people "rest," and neither did the priesthood of Aaron nor the sacrifices of the Tabernacle take away sin. These were necessary steps toward another and more perfect order. God's promises could not fail and Christ is the answer. Every good and essential element of the Old Testament religion is contained in the Christian religion in a richer, fuller and more satisfying way. It contains the reality and power of what in Judaism was but shadow and symbol. The Old Testament religion is fulfilled in the New Covenant, and is abolished only because it is superseded by the New Covenant which accomplished and provides the very things that the first covenant had suggested.

I. Faith Is Essential To Redemption.

In the fourth chapter the author points out that redemption for Israel and being admitted into the rest of the Lord depended upon faith (Psa. 95:11). But God's work is continuously going on (4:3), and those who failed, from time to time, during the Old Covenant era, to exercise faith in what revelation of God they had, failed also to realize any assurance of redemp-

tion. It logically follows that the contrast of hope for redemption in Christ between the hope for redemption in observing the rites of sacrifice under the Old Covenant is no greater difference than the difference between Christ and the Old Testament sacerdotal system which He superseded. Faith is not only vital in the initiative work of redemption, but must be continually expressed for the sake of spiritual growth. The true "rest" only belongs to those who have experienced something of the spiritual realities available in Christ. For the minority of the Israelites who exercised faith in God in their anticipations of the natural Canaan, there was a degree of spiritual satisfaction, — the faintest taste of the full joy which is in Christ Jesus. He has brought God to man—He is God come to man, and man may have personal fellowship with Him, but only by faith may this experience come. Early Israel conceived of her promise of redemption as racial, national, geographically defined and temporal. In widest contrast to that conception, Jesus Christ provides redemption for all mankind, without national distinctions, knows no geographical boundaries, and is preeminently spiritual.

Israel had good tidings preached to her but failed to faithfully apprehend. So also the first century Jewish Christians had heard good tidings, even the Gospel of God, and are urged to be united in this Gospel by faith. Here, at this point, is the dividing line. Those "who have believed do enter into that rest—" (4:3). But God has sworn that those who do not believe "shall not enter into my rest" (4:3).

The promises under the Old Dispensation pointed to the realities of life which Christ would, and did, make available to all who would believe on Him. The figures and types in the Old Testament were only pointers or signs along the right of way and not to be taken as the final ideal. But they were so taken by the majority of Israel in the day when the man of Galilee was among men. Israel came to hold natural Canaan, and later natural Jerusalem and other places with their religious associations, as sacred. Israel came to think of righteousness as something external, something to be achieved by observing ceremonies, feast days, etc. The Sabbath came to be an end within itself. All of this was as foreign to God's plan as it could be. But there were some, comparatively few it seems, who before Christ came, exercised faith in God and thereby reached beyond the mere externals. In the eleventh chapter we have the following list given: Abel, Enoch, Noah, Abraham, Sarah, Isaac, Joseph, Amram, Jochebed, Moses and many prophets, and in 12:1-2 Jesus is the chief hero of faith. All these Old Testament characters mentioned looked, by faith, for Heaven (11:13-16). The heavenly country for which they looked is now at hand and the Hebrew Christians, to whom this Epistle was written, have already entered, and the author is in these verses, emphasizing the part that Faith has had through the whole process of redemption.

The author of this Epistle was a religious genius and we owe a debt to him for his fine word on faith as well as on other subjects of Christian interest. His well known definition rationalizes and idealizes the place of faith in Christianity. It is by the exercising of faith that we make invisible things real, and satisfy ourselves of their substantive existence. It was this faith, resting solely upon God's promises, that held to and cherished things remote from probability, which constituted the heroism and inspired the righteousness of the Old Testament saints. Jesus is the author and completer of this perfect faith,—"he having made the perfect sacrifice in view of the perfect joy."

—"The Biblical Theology of the New Testament"—Gould p. 170.

II. The Old Testament Sacerdotal System Replaced.

Christ is not only superior to Moses, through whom the law came, but superior to Abraham who acted the part of a priest in offering sacrifices and in paying tithes to Melchizedek, the

king of Salem and priest of the Most High God. In chapter 7:1-10 we have the broad contrast between the Levitical priesthood which came from the human strain of Abraham, and the higher and more mystical priesthood of Melchizedek, who was made a type of the Son of God (7:3). Christ is superior to the house, Israel, a people of whom Moses was one member, as the builder is superior and has more honor than the house. Christ was superior to the earlier code, bringing to man all the riches of life which the priestly codes had aimed toward but failed to reach; therefore, in Christ there is abrogation of this earlier code of laws (7:18, 19).

1. The Jewish Priesthood Superseded.

The Jewish priesthood is superseded by Christ. His priesthood has been made sure to him by God. Jesus was appointed Messiah (Christ) and God's High Priest by the Lord God and his priestly office is forever, (Ps. 90:4; Heb. 7:21). The Levitical priesthood held office without such divine appointment, and it is not everlasting. The priests die and have successors, but Christ is the one Priest who never dies, (7:24). Christ is also able to save to the uttermost those who come to God through Him, because he ever lives to plead for them.

Men need just such a High Priest as this,—holy, guileless, undefiled, far removed from sinful men, and exalted above the heavens. Christ is unlike other high priests in that he is not under the necessity of offering up sacrifices day after day, first for his own sins, and afterwards for those of the people. Christ is forever perfect,—absolutely sinless. Therefore, he needed not to make a sacrifice for himself, but he did make one sacrifice for sinful human beings. This sacrifice he made once for all when he offered up himself.

2. Christ's High Priesthood, and the New Covenant.

Now, that in Christ all the Levitical priesthood with all of its external system is superseded by the work of Christ, the chief point is that we have a High Priest who has taken his seat at the right hand of the throne of God's Majesty in the Heavens, and ministers in the Holy Place and in the true Tabernacle which not man but God pitched.

The pattern shown to Moses on the mount for the first Tabernacle (Ex. 25:40) carried with it strict cautions frequently repeated. The cautions were that the Tabernacle be built according to, or in imitation of, the pattern. This Tabernacle with all of its rites and ceremonial systems was to symbolize, foreshadow and represent the fuller revelation of God which must await the fullness of time. The Tabernacle was a foreboding of the larger and more spiritual realities which God had in store for the faithful. Already the law had been given.

According to the non-critical arrangement of the Pentateuch, the giving of the law preceded immediately the giving of the "blue print" and orders to build the Tabernacle. God is also represented as instructing Moses concerning the order of the services, designating Aaron as the first high priest, and indicating something of the significance of the whole business. The author of the Epistle to the Hebrews makes allusions and definite references to this whole Old Testament system, with a self-revealing understanding and insight that is not equalled anywhere else in the Bible. And the thing of chief interest to us is that this author shows how by implication and explanation, Christianity is the supreme culmination of God's redemptive work through it all.

The sacerdotal system involved, primarily, man's efforts to justify himself in the sight of God's law. These sacrificial ceremonies arose out of a sense of need. Israel stood condemned by the law which Moses has received. Not because any one of the ten "words" (commandments) pronounced a sentence directly, but because this code of laws exacted a standard of righteousness which they could not attain. To offend in the least was to be guilty of the whole law. There was but one judgment or

penalty,—that implied in this where by Paul there is no remission of sin must be shedding of blood without the remission of blood at this point the sacerdotal

Jesus suppose not by entering a synagogue and by giving him For it has, a the blood of h It is the surre To shew this (Heb. 10:6-7) not desired, b me. In whole ings thou has have come—in concerning me all the former to the law (1 to do thy wi covenant in o through that c been set free Jesus Christ a high priest m same sacrifice be rid of his his sins. But on the contra of perpetual God's right h until his ene his feet. For completed th setting free

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"If my peo shall humble face, and tu will I hear f sin, and will God is just a was to do i land when w I plead wi and all othe quit speaki plainly the w there is a h God, and onl repent and t in glory. P and godly i be trees of of heaven h It is up t nation from We can do i wormwood a for me I will lives. More t the knee to make us a v Kansas Ci

The news A Caylor de and will ren report.

High God. and contrast which came n, and the d of Mel- the Son of use, Israel, member, as honor than the earlier es of life toward but t there is (7:18, 19). d. by Christ. by him by Christ) and d and his Heb. 7:21). without such asting. The Christ is the rist is also who come er lives to as this,— d from sin- ens. Christ he is not sacrifices and after- is forever e, he need- self, but he man beings. when he of- ical priest- n is super- chief point s taken his of God's ters in the acle which e mount for ried with it he cautions cording to, Tabernacle ystems was nt the full- it the full- foreboding dities which Already the ngement of w preceded print" and od is also cerning the aron as the mething of The author es allusions Old Testa- understand- d anywhere ief interest by implica- the supreme rk through primarily, he sight of onies arose condemned ed. Not be- (command- tly, but be- standard of attain. To ility of the dgment or

penalty,—that was death. In other words, as implied in this Epistle and clearly stated elsewhere by Paul, without the shedding of blood there is no remission for sin. That is, the penalty of sin must be paid by the blood of the guilty. If without the shedding of blood there is no remission of sin, then it follows that by the shedding of blood there is remission of sin. Just at this point the significance of the Old Testament sacerdotal system is found.

Jesus supersedes this whole priestly system not by entering a tabernacle, a temple, or even a synagogue and offering a lamb or bullock, but by giving himself to be crucified on the cross. For it has, all the while, been impossible for the blood of bulls and goats to take away sins. It is the surrender of man's will that God wants. To shew this the author quotes Psalms 40:6-8 (Heb. 10:6-7). "Sacrifice and offering thou hast not desired, but a body thou hast prepared for me. In whole burnt-offerings and in sin-offerings thou hast taken no pleasure. Then I said, 'I have come—in the roll of the Book it is written concerning me—To do thy will, O God.'" But all the former things were offered in obedience to the law (10:8). He then adds, "I have come to do thy will." He does away with the first covenant in order to establish the second. It is through that divine will that we who believe have been set free from sin, through the offering of Jesus Christ as our sacrifice once for all. Every high priest ministers daily and offers often the same sacrifices through which one not only can be rid of his sins but is repeatedly reminded of his sins. But Jesus Christ, the chief High Priest, on the contrary, after offering a single sacrifice of perpetual efficacy for sins, took his seat at God's right hand, waiting from that time onward until his enemies be put as a footstool under his feet. For by a single offering he has forever completed the blessing for those whom he is setting free from sin (10:11-14).

(Continued on page 14)

A CHALLENGE TO THE RIGHTEOUS

(Continued from page 3)

men with clean hands and pure hearts, "always abounding in the work of the Lord." Laymen can be soul winners. They are to be examples of what good ministers are trying to produce. Godless laymen, particularly when they are officials, are severe handicaps to a godly pastor. Every layman should demand that his pastor be a fearless and devoted minister of Jesus Christ, and then give him his unqualified support.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). God is just as ready to do this for America as he was to do it for Israel, and he will heal our land when we meet his perfectly-fair conditions.

I plead with the ministry, deacons, teachers, and all others who love the Lord and men; let us quit speaking in equivocal terms; let us tell men plainly the word of the Lord; make them know there is a hell to escape through the grace of God, and only by his grace, and that those who repent and turn from sin are to have mansions in glory. Prove to them that living righteously and godly in this present life that they shall be trees of righteousness, and have foretastes of heaven here.

It is up to the Lord's people to redeem our nation from its present disgraceful condition. We can do it! We must do it or we shall drink wormwood and gall! Let us individually say: "As for me I will serve the Lord." Gideon's band still lives. More than "seven thousand have not bowed the knee to Baal." Let us awake and God will make us a valiant host.

Kansas City, Mo.

The news turns around to say that Rev. John A. Caylor declines a call to a Kentucky church and will remain with Highland Church in Shreveport.

PROBING INTO THE ABSENTEE MEMBERSHIP PROBLEM

By W. B. Langford of Jonesboro, Ark.

I have been reading with much interest the different articles on the absentee membership problem of the churches of the Southern Baptist Convention. And in response to an article in the Baptist and Reflector under the date of July 28, written by Rev. Charles F. Leek, chairman of the committee appointed by the Southern Baptist Convention on the Absentee Membership Problem, would like to give a few reasons as I see them as a layman.

You and I have been reared and lived in a high pressure evangelistic age and in an age I fear that has put more accent on the number than genuine conversion and as a result our churches are filled with unconverted membership. By this I do not mean that we do not have any genuine converted people of today because we have many of them.

It is easy to account for an irregular attendance of any church member who is not a Christian. A church service and attendance do not mean any more to an unconverted member than a card party, a dance, a picture show, or any other entertainment of the social type because to him there is not other food value but the social type.

He knows nothing of the leading of the Holy Spirit and for that reason does not get any of the spiritual food value. We feed our souls and minds on the things that give us the greatest thrills and appease our greatest desires. When an unconverted church member has attended one service a day he or she is satisfied and does not feel the need of the attendance more that day, for there is not spiritual power to attract him.

We find as a rule only the genuine converted church member that has any desire to attend all the services because he finds something with a much greater depth than that of the social nature in a church service, that is brought about only through the Holy Spirit.

I fear in many events we have some of the unconverted membership who are in control and dominate in many of our churches and who necessarily due to the lack of leadership of the Holy Spirit have nothing to offer as an incentive to an average church member that would like to attend regularly. And I fear a great many members of the church stay away from services because they fail to get the things they long for and need of the spiritual nature because some of the leadership has nothing to offer of that type.

Again, I think a great many of our preachers and pastors are to blame in a great many cases for the irregularity of the attendance of the layman because they take all the time and do all the talking. And if the average church member feels that he is not and has not part in the modern day service he cannot necessarily be as much interested as one who takes a part or one who is recognized and one who might do or accomplish something. And he is nothing more or less than a squab member. I am of the opinion that preachers and pastors are too much engaged in raising squab church members. How many of you know what a squab chicken is and how it is raised?

I like to think of an average church member today as being raised under similar conditions as that of a squab chicken. To raise a squab chicken, as soon as it is old enough to eat it is placed in a room and fed, then the light is turned off and it is left in total darkness where it sits until the next feeding time and then the light is turned on and it is fed again. When through eating the light is turned off and it sits down and waits for the next feeding time. Under such conditions it lives until it is old enough to be brought to the money exchanger.

In like manner preachers and the pastors go down to the church every Sunday morning and turn on the gospel light and we laymen sit with our hands in our laps and are fed spiritually.

When the feeding hour is over the gospel light is turned out at the benediction and we go out in outer darkness until the next service of the evening. And again, we come in and the gospel light is turned on and we are fed for another hour at which time the gospel light is again turned off until Wednesday night service at which time it is a reproduction of that of the Sunday service. And the layman has no chance to be developed. They are not given anything to do to develop their spiritual bodies and minds and they are not anything more than a mere squab in the service of God Almighty. Until the preachers have ceased to raise squab Baptists we need not expect spiritual development or actual personal service in our churches. We will continue to have a falling off in attendance in the membership of the Baptist Domain until the laymen are trained to serve.

And again, we find in many churches the pastors persist in teaching Sunday school classes. Many of the laymen say "Aw, I was in the Sunday school class this morning and heard him so I will go fishing, swimming or to a picture show." No pastor should teach a Sunday school class except in an emergency or as a substitute. And another thing that gives a layman a good chance to stay away from church and Sunday school, especially Sunday school, is for the pastor to take the Sunday school lesson for a prayer meeting subject. For a pastor to talk about the Sunday school lesson at prayer meeting will necessarily reach some of the members of the class over the head of the teachers and is a discredit to the teacher in his or her effort to entertain their class the Sunday morning following. This gives the layman a chance to say, "I heard the lesson Wednesday night by the pastor, he is much better than my teacher, so I will go swimming, fishing, or to a picture show." No pastor can be the help in building a Sunday school or church attendance that he ought to be and teach a class or comment on the lesson at Wednesday night service. The prayer meeting should be by the people not for the people. But he can be a great factor in building the Sunday school and church attendance by having teachers' meeting on Tuesday night of every week and then and there fill his teachers full of the gospel and the Holy Spirit and thoughts on the Sunday school lesson and by this effort and through the teachers with his class Sunday morning following can reach the laymen more perfectly and forcefully and create a desire in their hearts to stay for preaching. By having the teachers' meeting on Tuesday night of each week you can give the teachers an outline or a nucleus around which he can build his or her line of thought and plenty of time to do so, before the next Sunday without feeling that the pastor has given his class all the facts about the lesson at the mid-week service.

I am fearful that too many of our Baptist preachers, especially our pastors upon whom falls the responsibility of training our church members in Christian activity, are unaware of the fact that they are too much engaged in growing "squab" Baptists.

Latest reports of Rev. Kearnie Keegan are that he is recovering.

The poem in last week's Record on "No Regrets" was by Dr. E. B. P'Pool, the name being omitted as it was not on the manuscript.

At Newellton, La., Pastor A. C. Holt was assisted in a meeting by Dr. B. C. Land. Thirty-four united with the church, 23 by baptism.

Our readers will find a statement from Dr. A. U. Boone, pastor of the Baptist Memorial Hospital in Memphis, which exonerate our missionary to Africa from any blame in connection with the "bridge" party reported in the secular press.

Rev. J. C. Olander assisted Pastor Norvell Holloway in a good meeting in Providence Church, Yazoo County. At last report there were twelve additions to the church. This is the church where brother Olander began his ministry. The house has recently been painted and the spiritual improvement has kept pace with the material.

Mississippi Woman's Missionary Union

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PROOF THROUGH PRAYER

By Gladys Keith

Home Board Missionary in New Orleans

One Tuesday afternoon while the children were here for their regular afternoon classes an announcement was made to the effect that we would be glad if any child would bring her mother that night to our W. M. S. meeting.

Just after the meeting opened Mary brought her mother. The first impression was, "Here is a poor little old unhappy woman." Now what could we do to help one like this?

At the end of the program Mrs. Swible asked us if we would pray for her. She said, "My eyes have been failing me lately, and I want you to pray for me that they may get better." At the close of the prayer she said, "Now if they get better I will pay you." We told her that if anything happened to her eyes that it was the Lord and not any power that we had and that we did not want any money from her.

Several days passed and then she appeared on the scene with the story that she had been able to get and use some money that she had no idea that she would get and that she had bought her some glasses. She felt that this was an answer to prayer.

Then she said, "My son Tony who is twenty-one years old has run away from home, won't you pray that he will come home?" We were glad to pray with her about it, and the next night Tony came home.

The next time she came she said, "It is almost Christmas time, and you know that I am a widow and have so little. Won't you pray that I will get a job so that I can make the children happy?" We prayed for her and she got the job and is still working and this is many months later.

Mrs. Swible realized that we had something that she had not experienced, and she came again asking that we pray for her. She was converted, and baptized. Then she asked us to pray for her children. Christmas Eve night as fine a looking lad as you ever saw joined the church. It was her son Ernest who had been led to Christ several days before by one of the missionaries. Soon after his conversion he felt the call to preach and is now making plans to study for the ministry.

Soon after, Tony, the one who had run away, was converted. He asked what had happened to him. He said, "I don't feel like the old Tony." We knew that he had been born again. Last week little Mary, the one who first brought the mother, and her grown married sister, Alberta, joined the church and were baptized. All of these have been baptized and Mrs. Swible has brought many others to this place. Mrs. Swible had been a member of the Catholic church for forty-five years.

The story is not ended, for she has three other children who are not Christians.

GOD'S GRACE CHANGES SINFUL LIVES

By Miss Minnie Berry

Mountain Missionary of the Home Mission Board

A month ago my pastor and I were invited to have the noon meal in a home where the fine wife and mother had recently come into our church and is a capable, earnest worker. Her husband, also a church member, but a backslider, had been drinking heavily, and used much profanity in the presence of his little children.

She had made preparation for our coming on Saturday, but she was not present to teach her class of boys on Sunday morning. A neighbor brought a note in which she told me that her husband left home on Saturday afternoon, and

she had experienced a night of anxiety, not knowing his whereabouts, although he had promised her that he would not get drunk. About noon she found him in a home near my rooming place in a state of intoxication, he having yielded to the temptation offered by an ungodly companion, and broken his promise to his wife, thus bringing distress into his home. With difficulty she succeeded in getting him home, and of course her dinner plans could not be carried out.

We were greatly burdened for him and earnestly asked God somehow to give him the victory. His wife, deeply grieved and humiliated, did not attend our missionary meeting the day following, but we continued to pray. When he was again sober he, too, was deeply humiliated by this experience.

The fine superintendent of our Sunday school, who was so dissipated until he rededicated his life to God a few months before, had a heart talk with this man, and he promised to attend the mid-week prayer service.

What a joy to see him come with his family that night, and how we rejoiced when during our testimony meeting he stood and confessed his sin and asked to be forgiven, as he gave his life anew to our God.

Immediately he gave up drink and profanity, and ordered a Bible next day. The Sunday following he came under the watchcare of our church until his letter is received. He attends all our services, and gives public testimony of God's grace and power in his life. Last Sunday my pastor, his daughter and myself had dinner in the home, and how different it was from the month previous. His life is so changed now, and I was truly happy when he told me how God had removed the desire for drink and the former associates in the mining village. I do not cease to marvel at the mighty changes that are wrought in sinful lives by His wonderful grace in answer to prayer.

GOLD AND SILVER JUBILEES STRESSED IN PROGRAM AT BAPTIST YOUTH RALLY

Gold and silver anniversaries of the Woman's Missionary Union and the Girls' auxiliary of the Southern Baptist Convention provided the theme for the program at the Lauderdale County Baptist young people's rally at the First Baptist Church Friday.

Twelve churches were represented in the attendance of 183.

Following the general assembly, the groups held separate conferences when plans for the future activities were made.

Mrs. R. M. Martin, president of the county W. M. U., was in charge of these groups; Mesdames Robert Coker and Earl Snowden met with the G. A. units; the Rev. C. A. Alexander and Mrs. W. D. Cook directed the Royal Ambassadors and Mesdames W. W. Willis and T. J. McDowell conducted the Sunbeam program.

The entire group reassembled in the main auditorium for a program featured by devotionals led by three G. A. members of South Side Baptist Church; messages by Mesdames Coker and Cook in which they told of the goal for the young people for the year.

A pageant, "Yesterday, Today and Tomorrow," was given with Miss Sara Horgan as reader; a skit "Sterling Silver Star Ideals" by the Poplar Springs auxiliary and a message on "Silver and Gold" by Miss Georgia Mae Ogburn were included.

Announcement was made by the Rev. C. A. Alexander that a one-day camp for the Royal Ambassadors will be held at Goodwin's camp

Tuesday when a mission book will be studied.

Plans for the annual Intermediate G. A. house-party in October were discussed.

Two dolls sent by Dr. Roswell Owens, missionary to Palestine were placed in the keeping of Mrs. W. W. Willis, custodian.

Mrs. Henry Broach, president of District 6, Mississippi Baptist Woman's Missionary Union, brought a brief message. Miss Carol Brewer served as pianist for the day's program.

At noon luncheon was served at Highland park after which recreational directors of the WPA project directed a period of play and recreation.

BAPTIST ORPHANAGE

Total contributions to the Orphanage from all sources for general support for month of August amounted to only \$797.53. This amount came from the following sources:

| | |
|---|----------------|
| Convention Board—Coop. Program..... | \$248.22 |
| Convention Board—Specials..... | 66.61 |
| Contributions Direct to Or. Office..... | 443.81 |
| Miscellaneous Income..... | 38.89 |
| | <hr/> \$797.53 |

This is the smallest amount received for the support of the Orphanage in a long, long time. We hope the churches and individuals who love children will not let this happen again. The above amount was used in caring for 160 children to provide food, clothing and other necessities as well as to pay all administrative expenses.

Children of the Orphanage from first through eighth grade entered school on September 5th. Boys and girls in junior and senior high school will start their work on September 19th, attending the city schools of Jackson. This means books, clothes, lunches and other supplies. We have 21 boys and girls in high school who will have to be provided with lunch money. This amounts to 10c per day for each child, \$2.10 per month, or \$42.00 per month. Please keep this in mind and help us provide these children with a warm meal each day.

There were six new children admitted to the Orphanage during the month of August. There were seven who left the Orphanage to live with friends or relatives or who are now equipped to take care of themselves.

One of our fine young ladies who graduated from high school last year and was given a scholarship by Jackson Commercial College, completed this course in a very satisfactory manner and is now employed by McKesson-Van Fleet-Ellis, wholesale druggist of Jackson. We refer to Miss Nedra Jackson who has lived at the Orphanage for the past twelve years and is now residing in Jackson. Our best wishes to you Nedra as you start your new work. We will be thinking of you and praying for you as we know you will be thinking of and praying for us. Nedra has already made a contribution to the Orphanage from her first pay check.

OUR SLOGAN: A contribution from every member of every Baptist church for the Orphanage building fund.

The Itta Bena Baptist Church licensed brother Charles Tyler last Sunday to preach. He supplied the pulpit in the evening to the delight of a splendid congregation. We enter upon our fourth year as pastor here next Sunday.—C. S. Thomas

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East Mississippi Department

By R. L. BRELAND

100th Birthday Program

On Sunday, Oct. 2, 1938, the 100th
anniversary of the organization of
Mt. Sinai Baptist Church, Neshoba
County, will be celebrated at the
church. All former pastors, former
members and friends are invited to
be present and make it a home-
coming day at the old church. The
following program is announced:

10:00 a. m.—Singing the old
songs, led by T. C. Tullos and B.
E. Turner.

10:30—(1) Words of Welcome, by
Miss Lucile Johnson; (2) Why We
Are Here, by Olen Nicholson.

10:50—History of the church, by
R. L. Breland.

11:15—Sermon, by Rev. W. H.
Rainer; alternate, Rev. Z. B. Kitch-
ens.

Noon—Refreshments.

1:15 p. m.—Visit to the cemetery.

1:30—Song devotional, led by Olen
Nicholson and Wilbur Tullos.

2:00—Talks by former pastors:
A. H. Childress, W. H. Rainer, W.
P. Davis, Gordon Sansing.

2:30—Memories and Reflections—
N. M. Fox, T. C. Tullos, E. W.
Breland, Frank Dearing, Johnnie
Breland, D. A. McCall, and others.

3:00—Recognition of visitors and
former pastors, former members and
others.

3:15—Organization of Mt. Sinai
cemetery association.

3:30—Miscellany and adjourn-
ment. Song, "Meet Me There," or
"God be with you until we meet
again." Parting hand.

Note: Pastor Z. B. Kitchens will
be master of ceremonies. The pub-
lic generally is invited and urged to
be present.

Local committee: Roy Walton,
chairman, Clay Payne, Mrs. Roy
Griffin, Miss Lucile Johnson. Gen-
eral chairman, R. L. Breland.

Some one has said: "Missions is
the churches of Jesus Christ with-
out exception, going into all the
world without limitation, preaching

the gospel without modification, to
every creature without discrimina-
tion." This is an all-inclusive pro-
gram which is the Bible program.

Tillatoba Meeting

The meeting with Tillatoba Bap-
tist Church, located in the western
part of Ialobusha County, began
Sunday, August 21st, and continu-
ed until the 26th. Rev. Joe W. Stur-
divant of Olney, Ill., a former pas-
tor of the church, did the preach-
ing. Those who heard him said the
messages were well delivered and
true to the scriptures. Rev. James
Lippincott of Scokey was present
and was quite a help. He preached
for the church the fourth Sunday
and baptized.

Crowds were reported good at all
the services, especially at the eve-
ning services. Good interest was
manifested. Two united by letter
and two were baptized at the close
of the meeting. It was a good meet-
ing and likely much good will come
of it even yet. All were glad to
have brother Sturdivant with us.
He is loved by the people of the
church and community. The mem-
bership cooperated well in the meet-
ing.

The Central Baptist Church of
Grenada had Rev. L. C. Riley of
Hollywood Baptist Church of Mem-
phis with it in a meeting last week.
Both services each day were broad-
cast over the Grenada radio sta-
tion. Rev. E. R. Henderson is the
pastor.

From a letter from Deacon Brad-
ford Murphree of Pittsboro Baptist
Church, who is also moderator of
the Calhoun County Baptist Asso-
ciation, I take the following: "I am
sorry that I will be unable to at-
tend the Yalobusha Association. My
business is such that I cannot be
away from home. Try to come over
and be in our association."

Rev. J. W. T. Siler and Rev. J.
H. Sherman are holding a meeting
near where Mt. Nebo church once
stood. This is near Young's store
just over the line in Grenada Coun-
ty. There is no church near there
but the community has a good Sun-
day school. There is a possibility
that a church will be organized
later.

Miss Myrtle Jones of near Math-
iston, Miss., writes that her mother,
Mrs. Thos. Jones, departed this life
August 26th. I was her pastor for
a number of years at Fellowship
and found her to be one of the
most splendid Christian women I
ever knew. A good woman and dear
friend is gone home. I hope to have
more to say about her soon. May
the Lord comfort the bereaved.

Mrs. A. J. Nichols

On June 15, 1938, God called
from earth to heaven Mrs. Mattie
E. Nichols, widow of the late A.
J. Nichols, at her home at Cone-
hatta, Miss. She was born Jan. 24,
1859. She was a faithful member
of Pleasant Hill Baptist Church.
For twelve years I was her pastor
and loved her and her family dear-
ly. They were my friends and help-
ers. Her going brings grief and I
deeply sympathize with her fine
sons and daughters.

She is survived by four fine

daughters and three sons. May the
Lord comfort them. She was a good
wife and mother, a friend to all.
She will be greatly missed in the
home, community and church. But
in heaven she waits our coming. She
was buried by the side of her hus-
band. Services were conducted by
her pastor. Our loss is her gain,
so we will not mourn her going. We
will meet her over there one day.
Until then we will cherish her
memory and serve the Lord she
loved. May the children be consoled
with these thoughts.

SANDERSVILLE

This community experienced a
most wonderful revival during late
weeks. The Spirit of God has been
mightily and signally at work here
in the hearts of both young and
old. Many rededicated themselves
unto the Lord, several joined our
congregation by letters which lay
inactive elsewhere, and fifty-one
professed their Lord and Savior and
were baptized in an impressive ser-
vice under the Lord's own canopy
on Sunday, August 14. Truly, here
has been an awakening such as has
not been experienced in many a
year.

However, this blessing did not
come without some effort on our
own part. Our pastor, the Rev. W.
E. Green, who only recently accept-
ed our invitation and call to come
and feed this flock, spared neither
himself nor any who could be in-
duced to go and do some personal
work in response to the Lord's
commission to his church. He was
ably and energetically assisted here-
in by Preston Mixon of the Baptist
Bible Institute and Perry Robinson,
song leader, from Wautuba. These
servants of God accomplished the
"impossible"; by the grace of God,
they brought about such irresistible
harmony and cooperation that the
devil very signally lost control.

How was it accomplished? Prayer
services were held in the cottages
and in front of the business houses
during the day and preaching ser-
vices in the streets at night. Every-
one, whether dressed in silks or
rags, was reached with the Lord's
invitation and the Lord's commands
and they filled the house of worship.

And now we may report a mar-
velous increase in attendance at
the regular Sunday services as well
as at all other meetings. The mid-
week prayer service has been re-
vived and the cottage prayer ser-
vices are expected to be a permanent
addition to our activities in behalf
of the kingdom of God.

Yes, the Lord was gracious and
merciful. He granted us the request
for victory for His name's sake. We
experienced Psalm 133:

"How pleasant and how good it is
When brethren in the Lord
In one another's joy delight
And dwell in sweet accord.

"To those who dwell in brotherhood
The Lord His blessing sends,
He crowns them with the crown of
life,
Of life that never ends."

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TIST RECORD.

FROM THE BAPTIST MEMORIAL HOSPITAL AT MEMPHIS

Some several days ago, when I
was absent from the city, the at-
tention of the hospital was called
to a paragraph in The Record con-
cerning a "bridge luncheon" given
by the nurses to an alumna of this
institution who was a visitor here
at the time and is on a furlough
in this country. It has seemed best
for me, as pastor, to make the fol-
lowing statement.

One of the daily papers carried a
story of the affair and of course,
made an effort to be correct in its
language; however, here are the
facts:

The luncheon was not given by
the alumnae association nor by the
nurses of the institution but was
very largely a personal matter ar-
ranged by some of our missionary's
school friends. The honoree had not
the slightest information that there
was to be any card game in con-
nection with the entertainment. She
has never played bridge and never
intentionally goes where a game is
being played. When she discovered
that this feature was to be added,
she was surprised and embarrassed.
Immediately after the luncheon,
which was held at one of our hotels,
she withdrew from the party and
had no part in the game.

The authorities in the hospital,
particularly, the chairman of the
executive committee, the superin-
tendent, and the director of nurses
are all opposed to dancing or card
playing in the hospital or in the
name of the alumnae. Instead, the
standards of the institution are be-
lieved to be as high as that of any
of our Baptist colleges.

It is suggested that whenever any
of our people hear of any adverse
criticism, it would be best to report
the matter directly to the institu-
tion.

Personally, I have been connected
with the hospital from the time it
was a thought until this present
time. For more than twenty months
I have been trying to serve as pas-
tor and have been more familiar
with the matter of discipline, and
I can joyfully say that our Baptist
people have reason to rejoice in the
high standards of our management.

—A. U. Boone,
Hospital Pastor.

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Sunday School Lesson

Prepared by
By HIGHT C. MOORE

Sunday School Lesson for Sept. 11

I Sam. 10:17-25; 15:10-23;
28:3-25; 31:1-10

Notes Analytical and Expository

1. Moral Failure Is Avoidable.

In the establishment of the monarchy with Saul as the first king (read I Sam. 8 to 10) there were seven steps: (1) The king was demanded; for messengers from all parts of the land gathered at Ramah and called for a king. (2) The king was described; for Samuel told the people the cost of a king—extended military equipment, crown lands to be cultivated by forced labor, a royal kitchen to be maintained in style, royal estates to reward the king's favorites, and heavy taxes to support an Oriental court. (3) The king was sanctioned; for both Jehovah and Samuel yielded to the call. (4) The king was discovered; for Samuel recognized him on his visit to Ramah. (5) The king was developed; for Samuel gave him both the private anointing and the extended instruction. (6) The king was designated; for in the great assemblage at Mizpah he was acclaimed monarch. (7) The king was directed; for Samuel prepared and wrote in a book a constitution for the new monarchy. Saul appeared at his best when though self-conscious in his seclusion, he was chosen and crowned king. Head and shoulders above his fellows he stood before them in splendid strength and with great possibilities ahead of him.

2. Moral Failure Is Arresting. Saul began his reign auspiciously with victories over the Ammonites, Philistines, Moabites, and others. But his disobedience in the war against Amalek forecast his overthrow. The command to destroy the Amalekites was a command of God through Samuel to Saul; a just command, for the Amalekites merited national destruction; and a specific command with five inescapable imperatives. With an army of 210,000, Saul besieged the main city of Amalek and swept everything before him from Havilah on one side of the country to Shur on the other. However, Saul's disobedience dimmed his glory, for he saved King Agag alive and the best of the flocks to grace a triumphal march homeward. He forsook the path of duty for the tinsel of triumph and the glitter of gold. On his return to Gilgal, he was confronted by Samuel, who had spent the night in prayer for him and with infinite ache of heart learned that Jehovah had rejected Saul from being king.

3. Moral Failure Is Automatic. Lift the curtain upon the final scene. The forces of Saul were stationed upon Mount Gilboa while the Philistines swarmed up the Plain of Esdrael and over the slopes of Little Hermon. When the combatants joined in battle the fortunes of war favored the haughty invaders. The men of Israel were discomfited and put to utter rout leav-

ing heaps of dead on the fateful field. The enemy pressed hard upon the king and his sons and not without attaining their objective. For three of Saul's sons, including Jonathan, fell on the bloody mount. Saul himself being identified by the foe became the special target of the archers. As the arrows flew thick about him he besought his armor-bearer to thrust him through with the sword and save him from Philistine torture and mockery. When the faithful aide refused the royal order, the king took his sword and fell upon it, ending his desperation with death. Thus between the rosy dawn at Ramah and the black darkness on Mount Gilboa stands the "first tragic figure in history."

The Lesson of the Lesson Moral Failure Destroys Great Possibilities

(1) Possibilities from God. "Whom Jehovah hath chosen." A king was second best for Israel. But he was second best. And the best man for the place at the time was Saul. He was endowed physically. He came of good family. He was marked for distinction. God had done everything for him that could be done.

(2) Possibilities Through Good Men. "Samuel said to all the people." To know such a man as Samuel was a privilege. To be associated with him was an inspiration. To be anointed by him for a special task was the open road to the greatest that earth could give.

(3) Possibilities in High Position. "All the people shouted." No greater opportunity was afforded any man at the time. It was a new position but exalted. Its outlook was worldwide and its impress age-long. There was the challenge of the greatest possibilities.

(4) Failure Before God. "Because thou hast rejected—he hath also rejected." He had broken his covenant. He had definitely rejected Jehovah. He had flagrantly disobeyed the divine commands. In fact, he was never at heart true to God. And since the good Spirit from Jehovah had been deliberately and defiantly repelled there was nothing that even God could do but to permit upon Saul the evil spirit, which the king himself preferred. He failed before God.

(5) Failure Before Samuel. "Samuel mourned for Saul" (15:35). The prophet had been proud of his king. He knew his better side. He sincerely desired the king's success. And when Saul disobeyed and was rejected by Jehovah the prophet cried all night over it. No one else felt so keenly the royal failure. Everything he had done for Saul seemed for naught.

(6) Failure Before His Nation. "Saul took his sword, and fell upon it." There is not a more tragic scene in all the annals of the Hebrew kings. There could not be a more vivid portrayal of the moral and spiritual failure in a national crisis. Generally the world makes up its estimate of us by the way we end.

(7) Failure Before the World. "So Saul died, and his three sons, and his armorbearer, and all his men." It is a dark and terrible picture. And the disaster at Gilboa was but a picture and climax of the

royal failure to rule his people wisely and well. Truly the people have cause to mourn when a weak or wicked king sways the scepter.

BOWLIN B. Y. P. U.

"We study that we may serve," was indeed a good motto given to our B. Y. P. U.'s. This is being manifested to a large degree in the Bowlin B. Y. P. U. This church is located five miles from Durant in Attala County. The church has a fine group of young men and young women eager to be trained to become better servants for the Lord.

A study course was taught on "What We Believe," just before the revival meeting and the result was a greater revival. The attendance was one hundred per cent for the entire study course and the interest was excellent.

Miss Lucille Keith, who has been well trained at the Baptist Bible Institute, taught the book. Inspiring messages were brought each evening. Her life of consecration and service inspired each to a higher key of living. She also led the group in doing some missionary work.

We feel the study course has been the best ever and recommend one to all churches with an efficient leader. Try one just before a revival in country, town or city.

We have the following officers: President, John M. Burnley; Vice President, Eugene Wigley; Secretary and Treasurer, Sophia Wigley; Corresponding Secretary, Harvey Wigley; Bible Readers' Leader, Lula Hudgins; Chorister, Earl Hudgins; Group Captains, Burnley Wigley and Louise Burnley.

BOONEVILLE V. B. S. BREAKS TWO RECORDS

The Vacation Bible school at Booneville, which had been ably planned and prepared in advance by the pastor and his wife, set two records in Mississippi for first year vacation Bible schools of one week's duration, as far as we know: (1) There were more Intermediates enrolled, and (2) the largest single day's attendance, 114 set a new mark. The good Baptists at Booneville believe that it takes, in addition to fervent prayer, two vital things to make a successful V. B. S.—careful preparation in advance, and plenty of hard work. There were 13 conversions directly from the V. B. S.

It was a week of pleasure—spent with good people, who work together, love the Lord and don't mind working.

The workers were: Mrs. Clyde Carter, Mrs. L. Sutherland, Mrs. O. L. Maxwell, Mrs. John Mahaffey, Mrs. Whitley Johnson, Miss Jothell Hudson, Mrs. Alva Sims, Mrs. John Hanley, Mrs. J. D. Thompson, Mrs. Cecil Culpepper, Mrs. Thos. Maxwell, Miss Lula Mae Bolton, Mrs. J. S. Finch, Mrs. James Basden, Mr. Virgil Bolton, Miss Mabel Cunningham, Miss Elizabeth Ann Maxwell, Mrs. Bruce Lester, Miss Josephine Crain, Mr. Cecil W. Culpepper, Miss Kathleen Ishee, Rev. J. D. Thompson, John A. Farmer.

The tramp called at a cottage and asked for food.

"And how would you like a nice chop?" said the owner of the cottage kindly.

"That all depends, lady—is it lamb, pork, or wood?"—Ex.

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E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

Special Dates

Sunday, September 25, is Promotion Day in the Sunday schools. Sunday, October 23, is State Mission Day in the Sunday schools. October is Sunday School Training Month, the slogan being "A Training Course for the Sunday School Workers of Every Church During October." November is Church-Members-In-Sunday-School Month, with the special emphasis during that month on enrolling in Sunday school every member of the church.

—O—

The Babies

More than 150 new Cradle Roll departments have been organized in Sunday schools in the state during 1938, with the prospects of going over 200 exceedingly bright.

This means the touching of hundreds of young lives with the best message ever known, and is a strong and powerful factor between the home and the church. Organize one in your church and get the free literature from the Sunday school Board.

—O—

Perfect Record

We have something new for Mississippi Baptists this week. It is the information that George County association has made a 100% record this summer in Vacation Bible schools—something that has never been done before in our state. In that association there are five churches, and each of them had a splendid vacation school. They worked for the 100% mark last year but did not quite reach it; this year they did in a great way.

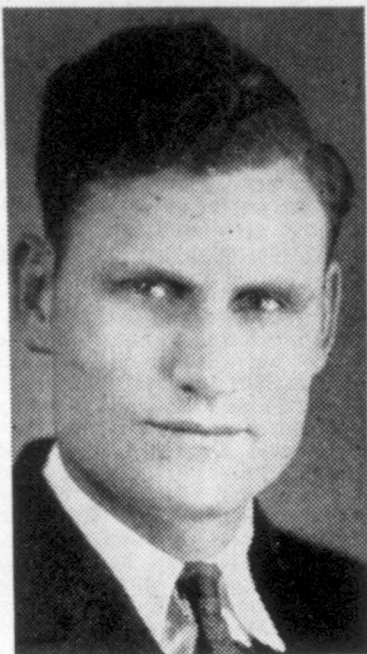
Rev. G. S. Jenkins, Rev. Earl Brooks, Rev. S. E. Nix, and Rev. W. T. Graves are the faithful and loyal pastors of the churches in that association. They are loud in their praise of the blessings of the Vacation Bible schools.

Not only is that association 100% in Vacation Bible schools this year, but it enjoys the unique distinction of also being the only one in the state that is 100% in Cradle Roll departments in their Sunday schools. To the pastors and other workers of George County association: Our heartiest congratulations on these two most worthy accomplishments!

—O—

Mrs. W. D. Morgan, the efficient principal of the vacation school at Magee, Simpson County, made a great statement in this sentence: "Only two of our workers had had previous experience, but with the excellent manuals we were able to have four fine departments. I think the books and other material could make any place have a good Vacation Bible school if the workers are willing to work."

We think the same way on the subject, for the materials are so well adapted to this work that splendid schools are held each summer in churches that have never before had one.



REV. TROY A. SUMRALL

Pastor of the Baptist Church at McLean, Texas, formerly of Mississippi, began a meeting August 28 in New Hope Church, Covington County, of which Rev. J. E. Cranford is pastor. It is estimated that there were 1500 people present.

—BR—

NEW SUNDAY SCHOOL

—O—

People—it can be done???? 68 people came out for the first Sunday school at West Shady Grove Baptist Sunday school, Route One, Waynesboro, Miss., August 21, 1938. A new lamp was bought, curtains were purchased, made and put up, new benches were made, the church was repaired, and over \$20 remained to go on a piano. Why? Prayer—hard work—vision—need!

Won't you try to organize a Sunday school in that church in your county that has no Sunday school? How shall we account for all those lost people?

—BR—

THEY ARE GOING ON

—O—

Mississippi College graduates are engaging more and more in graduate study in the higher universities and professional schools throughout the country. The last graduating class is no exception. Many of them will pay almost their entire expenses by means of fellowships or scholarships won in the various departments of their interest.

According to the latest reports, those who will pursue graduate study this year and the schools they will attend are as follows:

Tulane University: Eugene Mosley Cross, Webb; Claude Manning Davis, Greenville; Tulane University Medical School: Elton Lee McAmis, Port Gibson.

University of Richmond: James Love Dunagin, Decatur.

Louisiana State University: John Wallace Carlson, Quitman; Jack Dear, Bay Springs; George Davis Oliver, Hattiesburg; Louisiana State Medical Center: Richard Duncan Robbins, Jackson.

Cumberland University: Roy Noble Lee, Forest.

Emory University: Earl Christian Presley, Vaughan.

Southern Baptist Theological Seminary: Cassie Felton Barnes, Columbia; Hugh Everett Boyd, Mc-

Comb; James Robert Davis, DeKalb; Woodrow Wilson Harrin, Jackson; James Benjamin High, Seminary; James Franklin McCrary, West Point; John M. McGinnis, Hazlehurst; Carmon A. Savell, Catchings; Arnett Lee Williams, Beaver Dam, Ky.

Southwestern Baptist Seminary and Training School: Kathryn Miley, Newton.

Duke University: Elgin Miles Wells, Jr., Jackson.

University of Georgia Medical School: William Edward Sheffield, Augusta, Ga.

Baptist Bible Institute: Lester Eugene Burnette, Columbus; Oscar Bowen Beverly, Winchester; Freeman W. Gillespie, Pleasant Grove; William Earle Greene, Meridian; William Monroe Hull, Jr., Winona; Richard Alton Tullos, Magee; Homer Hutchins Ward, Center.

George Washington University: George Caldwell Cortright, Jr., Rolling Fork.

University of North Carolina: George Bergen Butler, Liberty.

Georgia School of Technology: George William Beswick, Blue Mountain.

University of Virginia: Willis Borders Glover, Jr., Hattiesburg.

University of Florida: Eulice Marcus Myers, Jackson.

—BR—

WHAT WILL YOU DO?

—O—

We note the splendid article of Dr. Ernest O. Sellers in The Baptist Record for August 18th—Pessimism vs. Hope—for the building of the kingdom here and now with his request to hear more of the spirit of hope and victory. The very vital question asked, "What are you going to do about it?" the answer is, with Caleb, "To wholly follow the Lord," to some a very vague term. My conviction is that the Devil wants the church still to camp at Kadesh Barnea, and not to cross over into the promised land and possess the kingdom. With Caleb's faith we can conquer but we can not allow the enemy in our camp. Our present conception of the church must be rebuilt on the scriptural plan when the church was filled with the Holy Spirit and all that believed were together. We thoroughly agree

that "we cannot look to laws or governmental authority for victory."

It is disgusting to see the church lock arms with crooked politicians and try to put down the Devil's kingdom. God's call is clear, "Seek first the kingdom of God"—pray first "Thy kingdom come, Thy will be done on earth as it is in heaven," here and now.

"What are you going to do about it? My answer, Pray, teach, work, hoping to organize God's called out, with the plan of the Holy Spirit led church when "all that believed were together," with all of their time, talent and wealth.

If the college with good spiritual environment is good for our boys and girls, and the orphanage with Christian training and economical management is a worthy institution reaching a few, why not make it reach many others in a larger sense. If the Annuity Board can handle the finances of the retiring minister, why not make it reach the broken-down fathers and mothers? These things are not done in a corner. Our present system of kingdom building is a compromise with covetousness and "a little leaven has leavened the whole lump" when men are building their own fortunes instead. We must not leave to the totalitarian state to bring about conditions of economic value. When men have to turn to the state they will lose respect and reverence for the church.

Is your faith weak in the leadership of a risen Lord and King? Are you ready to move out into a local kingdom owned community with all of your time, talent, and wealth? Christianity is not "on the defensive" anywhere, but our religious system is.

Is this not a question worthy of our very serious and prayerful consideration? Would not a round-table discussion be of value in this movement?

Yours for the kingdom work,
L. B. Cole.

P. S.—Will the Devil not suggest that there are many cranks. Pass it by.

—BR—

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PROMOTION DAY

September 25th is

| September 1938 | | | | | | |
|----------------|--------|---------|-----------|----------|--------|----------|
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| | | | | 1 | 2 | 3 |
| 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| 25 | 26 | 27 | 28 | 29 | 30 | |

● Write for our FREE folder listing attractive Promotion Day certificates, Bibles, gift novelties and other helpful material.

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children,

Here is more about my visit to Colorado—if you are interested. I believe last week we had just got there and been welcomed. I know you have heard about the Will Rogers' memorial there. It is called the Will Rogers' Shrine of the Sun because it receives the first rays of the morning sun and the last beams of the evening sun. It stands on the side of beautiful Cheyenne mountain about half way to the top. From a distance it looks like a tall white spire, pointing to the sky. It is said to be built of stones cut from one huge granite boulder found there on the mountain. The road to the shrine winds, twists, and turns with breath-taking sharpness as it climbs up the mountain. Some of these curves are called "Cloudland Loop," "Swing Sublime," "Grand Swing" and "Multi-Vista Swing." The view from some of these points is magnificent. One can look miles and miles to the northwest, across to other mountains piling up in the distance, with the majestic Pike's Peak towering above them all; to the north, the city lies below, laid out with the regularity of a checker board, with the roofs of cottages, handsome homes and hotels, peeping out between the pines, spruces, and scrub oaks; and further toward the east lie the level plains, hazy greenish blue and purple cut by the long straight roads leading out as far as eye can see. Sometimes, my brother, who is so accustomed to mountain driving that it is as simple to him as long straight driving is to your daddy, would pause on one of these hairpin curves and ask, "How is that for a view?" I would turn my head and get a glimpse of the cliff on which we were parked and the distance below us; then I'd feel my breath coming short and my skin drawing up, and my face getting pale and my palms clammy, and I'd shut my eyes and say "That's grand!" Then we'd move on and I'd dare look again.

The shrine itself, at close view, looks like an old castle in Europe, built possibly before Columbus discovered America. A bronze bust of Will Rogers, almost lifelike stands to the left of the entrance. A young woman, said to be Will Rogers' niece, wearing high boots, fringed skirt, a red satin shirt, an orange scarf and a wide brimmed hat in true cow-girl fashion, acted as hostess. She was dressed in this costume in keeping with the rodeo that was to be held in Colorado Springs that week. She explained the paintings on the walls, which are meant to picture the early history of that region. The chimes sound every fifteen minutes through the day and sometimes in the evenings a musical concert came from the shrine.

Near the foot of the mountain we stopped and spent an hour or more looking at the animals in the zoo. They were there from the arctic region, from the equator, and from in-between. There was an elephant named Shirley Temple and a black monkey named Snow White, besides the lions, bears, leopards, giraffes, camels, buffalo, wild cats, coons, ant eaters, birds and snakes, and many, many others whose names I did not learn or have forgotten. Their cages and pens were built along the roadway so that sometimes we could stand on the level above them and look down at them and sometimes we would follow the path below and look in at them through the fronts of their houses. Cared for and housed as they were on the mountain side in as natural a way as possible, one feels that they must be almost as happy as they would have been free.

We have a letter this week from

Mrs. Partridge, who also contributes an interesting alphabet. Read it and see if you know your ABC's.

Mrs. Tabor, writing for the Junior department of the Galilee Baptist Church sends two dollars toward our memorial fund. She also promises that we shall hear from them again. Isn't that fine?

And, by the way, the summer is about over, and our stay in Clinton is over, so I'm asking you when you write now if you will again address your letters to me at Magee, Mississippi. I'll be expecting them. With love,
Mrs. Frances Steele.

BIBLE STUDY

Proverbs 22:29, Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

This is the story of a boy who came to the United States from the Netherlands, landing here with his father, mother, and older brother just nineteen days before his seventh birthday. His name was Edward William Bok. Although he could not understand or speak a single word of English, his father put him in the public school in Brooklyn, New York, the morning after they arrived there. Of course, things were not easy for him when he could not even know what the teacher was saying to him. However, the Dutch language is not very different from the English, and he was able before very long to learn the English well enough to use it. Things were not easy at home either, for his father had trouble in finding work that paid very much; and his mother was frail and unused to doing housework. Edward and his brother, in order to help her, began to get up early in the morning, build a fire, prepare breakfast, and wash the dishes, before they went to school. In the afternoon, they gave up their play time and went home, swept, scrubbed, helped cook the evening meal, and then washed the dishes.

Although this was helping their tired mother, it was not adding anything to the money they had to live on, so Edward began to look around for a job. One day he was gazing hungrily in a bakery window at the pies and rolls that had just been put there, when the baker saw him and asked, "Look pretty good, don't they?"

Edward replied, "They would if the windows were clean."

"Perhaps," said the baker, "you will clean it," and Edward answered, "I will."

Edward, there and then, got his first job: cleaning the bakery show window every Tuesday and Friday at fifty cents a week.

Then one day when the baker was in the back of the store and Edward had just finished his cleaning, a customer walked in. Edward waited on him so quickly and so smilingly that the baker offered him an extra dollar a week to come in the afternoons and sell behind the counter. Edward asked that besides this dollar and a half salary that he be allowed to carry home to his mother every afternoon a moderate amount of something from the bakery that not been sold. The baker agreed and Edward promised to come every afternoon except Saturday for he already had a job on Saturdays. He was delivering a weekly paper on Saturday morning and on Saturday afternoon he sold ice water at a penny a glass to the passengers on the horse cars that stopped near his home. When some other boys began to imitate him in this and interfere with his business, he bought some sugar and lemons and had no trouble in sell-

ing his lemonade at three cents a glass.

He used his time so well and to such good purpose that he tried one good idea after another, each time earning something and learning more. At thirteen he left school and became office boy in the Western Union office. Although he never went to public school any more, he did not stop studying. He was so eager for an education that he decided it would help him if he would read the lives of some of the successful men of the time. He became so interested in these that he began to write to them and ask them questions about themselves. In answer, he received friendly letters from General James A. Garfield, General Grant, Alfred Lord Tennyson, President Hayes, and others. Later he was kindly received by President Grant, Jefferson Davis and Mrs. Abraham Lincoln. When about sixteen, he went to Boston and Concord with the hope of seeing some of the famous persons. He was graciously treated and entertained by Henry W. Longfellow, Oliver Wendell Holmes, Phillips Brooks, Ralph Waldo Emerson, and Louisa Alcott.

Rich in ideas and purpose, and with the energy and determination to put these ideas into action, this boy became himself a great man: a man of education, of culture, of wealth, and of influence; the friend of poets, preachers, statesmen, and presidents; the editor of The Ladies Home Journal for thirty years. He spent his life trying to make the world a more beautiful and better place. To his memory, loved ones have built and dedicated the famous Bok's Singing Tower near Lake Wales, Florida.

Natchez, Miss.,
Aug. 23, 1938.

Dear Mrs. Steele,

I am a subscriber to the Baptist Record and am interested in our church work and its progress. I am secretary of our Sunday school class and group captain of our B. A. U., and really enjoy my work.

I am only twenty-three, but am the mother of six living children and am interested in all children. I believe in the Lord and his work and try to live for Him.

If you can please publish this "Alphabet of God's Book," I would be glad.

Yours truly,
Mrs. W. T. Partridge
Wayside Baptist Church.

Thank you for your letter and your interest, Mrs. Partridge. I know our readers would enjoy a letter from some of those "little Partridges" too. Tell them we want to hear from the children of their busy mother. We are glad to use the "alphabet" you enclose.—F.L.S.

THE ALPHABET OF THE BIBLE

- A—Is for Abraham, he was the friend of God.
B—Is for Balaam, in evil paths he trod.
C—Is for Caleb, he a good report did bring.
D—Is for David, he was Israel's royal kind.
E—Is for Elijah, the prophet of the Lord.
F—Is for Felix, who trembled at the word.
G—Is for Gideon, the Midian's host did slay.
H—Is for King Herod, o'er Judea he held sway.
I—Is for Isaac, on an altar was he laid.
J—Is for Jesus, by Judas was betrayed.
He on the cross did shed his blood, from sin to set me free, Now life eternal through his name is offered you and me.
K—Is for Keturah, she was Abram's second wife.
L—Is for Lazarus, whom Jesus raised to life.
M—Is for Moses, by him the law was given.
N—Is for Nicodemus, he was taught the way to heaven.
O—Is for Obadiah, in a cave he prophets hid.

- P—Is for Paul, and Peter, what noble works they did.
Q—Is for Quartus, Paul's brother in the Lord.
R—Is for Rahab, under flax the spies she stored.
S—Is for Stephen, he was martyred for the truth.
T—Is for Timothy, trained in the word from youth.
U—Is for Uriah, by order of David slain.
V—Is for Vashti, before Esther she did reign.
For W. X. and Y, no matter where you look, beginning with those letters, there's no name in God's own book.
Z—Is for Zechariah, of old he did foretold the glorious advent of our Lord as King on earth to dwell.

—O—
Gloster, Miss.,
August 26, 1938.

Dear Mrs. Steele,

I am sending you two dollars (\$2.00) from the Junior department of Galilee Baptist Church. We are sending this for the Julia T. Lipsey Memorial. The boys and girls enjoyed giving to the building fund for the orphanage and are making a contribution every Sunday now for the maintenance of our orphanage.

You will hear from us again.

Sincerely,

Mrs. R. R. Tabor,
Supt., Junior Department.

Mrs. Tabor, we have found that a wide-awake leader is usually responsible for an active department, so we understand why these juniors are enjoying giving to the orphanage and the building. Thank you and them for this very helpful contribution.—F.L.S.

FINANCIAL STATEMENT FOR AUGUST

| | |
|---------------------------|---------|
| Received for: | |
| Orphanage Building Fund | |
| Mrs. C. S. Winn | \$ 6.50 |
| Orphanage Maintenance | |
| Mrs. M. F. Phillips | 1.00 |
| (birthday offering) | 2.50 |
| F. L. S. | \$10.00 |
| B. B. I. Scholarship Fund | |
| "A Friend," Gloster | \$ 1.28 |
| Mrs. Sallie McCall | 1.00 |
| Mrs. E. B. Traylor | 1.00 |
| Fannie Mae Henley | .50 |
| Mrs. C. S. Winn | 6.50 |
| Annie Louise Dukes | .25 |
| F. L. S. | 2.50 |
| | \$13.03 |

| | |
|--|---------|
| Clubs | |
| J. L. Club No. 1 (Fannie Mae Henley, leader) | \$ 1.00 |
| Quarter-to-two, Margaret Henley | .50 |
| | \$ 1.50 |

| | |
|-------------------------------------|---------|
| Julia T. Lipsey Memorial | |
| Mrs. E. B. Traylor | \$ 1.00 |
| Junior Dept. Galilee Baptist Church | 2.00 |
| | \$ 3.00 |

| | |
|---|---------|
| Grand Total | \$27.53 |
| Disbursed: | |
| Check to Mr. W. G. Mize for Orphanage | \$10.75 |
| Check to Dr. W. W. Hamilton for scholarship | \$13.78 |
| Retained in bank for memo. | \$ 3.00 |
| Grand Total | \$27.53 |

A BURNING QUESTION

Is your church property fully protected from loss by fire? If not, write for terms to

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Baptist Training Union

Aim — Training in Church Membership

AUBER J. WILDS, General Secretary
OXFORD, MISS. ♦ JACKSON, MISS.

Announcing the State Baptist Training Union Convention, Nov. 23, 24, 25, Calvary Baptist Church, Jackson, Mississippi.

Looking At 1939

Looking ahead, and planning for our work of 1939, with the idea of making it the greatest year we Baptists have ever had, we are asking that the following resolution be presented to each of our associations, meeting during September and October. We are fully counting on everybody joining hands with us in this program.

Whereas, Southern Baptists have definitely set their faces toward a year of special evangelistic effort, seeking in 1939 to enlist every church in the Southern Baptist Convention in a program of soul winning, and

Whereas, the Baptist Training Union will be a part of this program, first to help in the definite soul winning effort, and then to seek, through its training program, to conserve the results of the meetings,

Be it resolved, that this association cooperate in the following statewide plan.

First: That every church set aside a week during the month of August 1939, for definite mission study and church membership emphasis.

Second: That all pastors will, if possible, volunteer their services to teach one or more weeks as needed.

Third: That the book, "Southern Baptists in World Service" be studied by seniors and adults; "The Meaning of Church Membership" be studied by intermediates; and "The Junior and His Church" be studied by the juniors.

Fourth: That the moderator and associational Training Union officers constitute a committee to plan the work with the State Training Union department, and to work the plans so that every church may have the same advantages.

Fifth: That a copy of these resolutions be put in the minutes of this association, and a copy be sent to Mr. Auber J. Wilds, Oxford, Miss., State Training Union secretary, pledging our cooperation and requesting any help that the state department can give in promoting this program in our association.

Respectfully submitted,

"As Go Our Rural Churches So Goes Mississippi"

According to Dr. W. R. White in Our Fields and Fruits, "Baptists lead today because of their rich rural resources." Those of us who have the privilege of spending at least a part of our time in the rural sections of Mississippi realize how true this statement is.

My appreciation of the fact was

strengthened a few weeks ago when I spent a week in Marshall County, dividing the time between two fine country churches, Cornersville and Salem. In the afternoon a good group met at Cornersville and divided two classes, one for the Juniors and one for the Seniors and adults. Mrs. Paul Nethery, the Junior leader, made a special effort to enlist both old and young. There was a good response.

Because a need was felt for more unions, by the end of the course there was a movement to curtain off the church auditorium so that four unions could meet at one time. How happy the boys and girls were to bring their pennies so that this could be done, making a place especially for them. Mrs. W. C. Morgan is the B. A. U. president at Cornersville, Mr. Rayburn Scott the Senior president, Mrs. Nethery the Junior leader, and Mrs. G. A. Rhea the leader for the Story Hour group. With such leaders as these, and with the whole-hearted cooperation of the other officers and members, I am confident that the work will go forward in a great way.

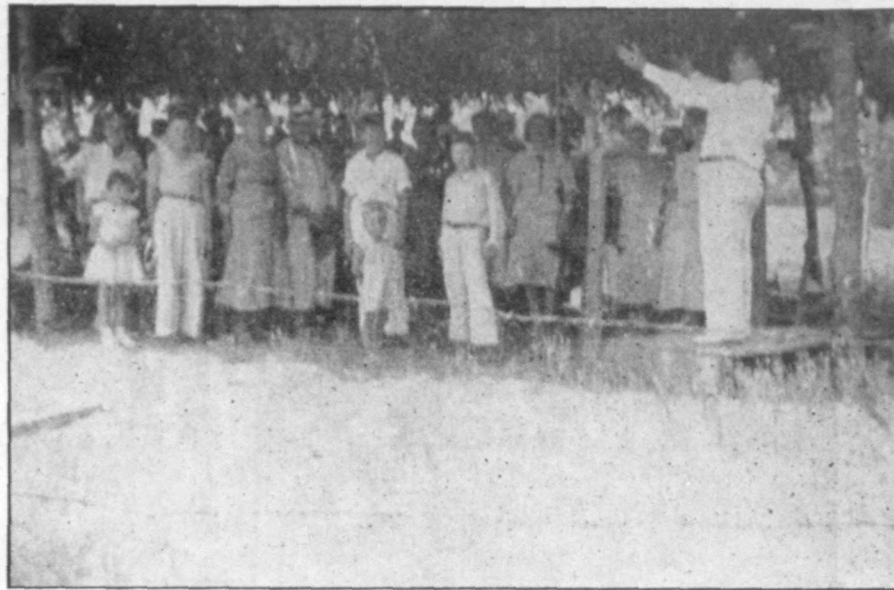
At Salem for three nights an increasing crowd met to study The Plan of Salvation. It was a great joy to see the interest that was manifested. Believing that if the individual members were to be the most successful soul-winners they should be trained, Pastor E. D. McCullough led in the organization of three B. Y. P. U.'s and a Story Hour. Mrs. McCullough was elected B. A. U. president; Mrs. Ada Jarrett, Intermediate leader; Miss Emma Rhea, Story Hour leader; and heading up the organization, Mr. Dillard Green, director, and Mr. Joe Rhew, general secretary, and Mr. George Clayton, chorister. Through the years Salem has been a strong church and we rejoice to see this forward step.

Lucy Carleton Wilds.

—BR—
GEORGIA B. T. U.

Miss Frances Whitworth, state worker in the Training Union department of the Georgia Baptist Convention, will leave that work the last of September for a period of graduate study at the George Peabody College, Nashville, Tenn. She plans to complete work for the Master of Arts degree, taking courses especially helpful in Training Union work and other phases of Christian leadership, finishing this study period by next fall. Miss Whitworth has been serving as state worker for the past four years having begun her work with the department immediately upon graduation from Bessie Tift College, Forsyth, Ga.

Mr. Maines Rawls of Jacksonville, Florida, a graduate of Mercer University and pastor of the Luthersville Baptist Church, has been



HOW NEW LIFE BAPTIST CHURCH STARTED

elected to succeed Miss Whitworth, and will assume his new duties by October first.

PROVIDENCE CHURCH (Yazoo County)

In 1885, fifty-three years ago, Rev. J. R. Hughes, a faithful minister of Christ, held an arbor meeting in front of what was then Robinette school house located about ten miles south of Yazoo City. Many souls were saved and Providence Church was organized. Mr. Lou Robinette gave a tract of land on which was erected a meeting house.

This year, 1938, it was discovered that this church building had served its day and that it had become unsafe to meet in. Under the aggressive and wise leadership of Pastor J. N. Holloway, the church voted to demolish the old house and erect a new one. A building committee was appointed with brother Eugene Hester as chairman. He was ably assisted by brethren Marlin Kinard, Oren Ellzey, Carson Hester, Barnett Brooks and many others. Brother J. J. Milner assumed with others the responsibility of raising funds. The membership got under the load. The task was so well done that on the third Sunday in August, months before it was thought possible, the congregation moved into its new home. It was announced in the first service that the building and the piano had been paid for in full.

On this third Sunday in August the annual revival meeting began. The writer had been invited to do the preaching for nth time. This church was his first pastorate while a student at Mississippi College. Large crowds were in attendance. Several nights the building could not accommodate the people. The Lord was gracious to His People. Eleven came for baptism, nine of them were men and boys. Brother Holloway baptized them in Short Creek.

The new Providence church building was dedicated to God the fourth Sunday night in August. The writer

had been requested to preach the sermon on this occasion. Brother Speight, pastor of Short Creek Church (a child of Providence, organized in 1919), led the dedicatory prayer.

—C. J. Olander.

COUNTY LINE REVIVAL

Beginning August 7th a most successful week of revival meetings was held at County Line Baptist Church in Copiah County. Rev. Johnny McGinnis assisted the pastor, Rev. J. W. Eidson. This was Rev. McGinnis' first revival meeting to conduct, and he revealed unusually ability, interest, and consecration, which were evidenced by the crowds who attended, by the cooperation given him, and the number of converts and other additions to the church. The nineteen who followed Christ in baptism were the first to be baptized by Rev. McGinnis, who performed this ordinance by request of Rev. Eidson.

Rev. McGinnis graduated from Mississippi College last session and is planning to enter the Baptist Theological seminary at Louisville, Ky., this fall. At present he is serving as pastor for two churches in Copiah County—Pilgrims Rest Baptist Church and Hopewell Baptist Church. We pray God's blessing on this promising young minister as he pursues his studies in order to do greater work for the Master.

—BR—
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VACATION BIBLE SCHOOL, FIRST BAPTIST CHURCH, LAUREL

REDEMPTION IN THE EPISTLE TO THE HEBREWS

(Continued from page 7)

3. The Tabernacle, with its Associations, Fades Away.

As the flower must lose its form and physical beauty to yield up its intrinsic perfumes, so was it imperative, in the fullness of time, that the externals of the Hebrew religion, which had centered in the externals of the tabernacle, temple and synagogue, yield their places to spiritual realities, for which they had prepared the way, and which were now fulfilled in Christ. By using particularly the Gospels, Exodus, Leviticus and other Old Testament Books as a kind of running commentary on the Epistle to the Hebrews, we can see this Epistle in much better light. However, we must make every approach from the standpoint of first century Hebrew Christians.

The first tabernacle (or covenant) had regulations for divine worship. It had its sanctuary which was made of physical materials. The different places in the tabernacle were divided by tent fabric or some kind of linen. Also different altars marked the entrance to two or three separate places of service. Before the tabernacle and at, or in, its entrance there was an altar where sacrifices were offered. At this altar the under priests ministered. They certainly observed some ceremony but we can not be sure just what it all was from the beginning.

By the time of the building of the tabernacle it seems that the tribes and families of Israel had accumulated considerable flocks and herds. In fact, they were now able to earn their own livelihood, and the miraculous manna was about ready to cease. Here they are! Their tents set up here, forming a new village in the plain land near the foot of Mt. Horeb or Sinai. The young men go out in every direction to pas-

ture their flocks and herds. But they have a new code of laws and none of them can keep these laws perfectly, and not to keep them is death! The author of the Epistle to the Hebrews suggests much here, but let us see what God said concerning this situation. He had given the law, and will he give a means for at least temporarily meeting its demands? Let us remember that Israel was God's kindergarten children at this time. Alas, many of our day remain in kindergarten all their lives, too!

God told Moses to tell the heads of tribes and the heads of families that they could go to their flocks and catch a lamb, a ram, or a bullock, bring it to the altar of sacrifice which was in the entrance of the tabernacle, and present it as a sin offering for themselves and for their tribes or families. We suppose some such ceremony as this was carried through: the animal was placed upon the altar and the ministering priest possibly placed his hands upon the head of the penitent who had brought the offering for himself and his family or tribe, and ceremoniously transmitted their sins, which they had ignorantly committed, from the head of the penitent to the head of the live animal. The priest then slew the animal, thus shedding its blood and meeting the demand of the law. The carcass was further prepared and offered as a burnt offering. There were many and varied sacrifices connected with the tabernacle services further into which our thesis does not call us. It is only necessary here to treat the tabernacle symbols, services and sacrifices sufficiently to show the place, growing out of all this, which the Epistle to the Hebrews gives to Christ. Now if we had this picture of the sin offering drawn on a blackboard, we should introduce Christ on the cross, and explain that he thus pushed into oblivion (simply erased from the board) the whole

Old Testament system of sin offerings.

Moreover, the ministering priests at the altar, having transmitted the sins of the one who had brought the offering from his head unto the head of the animal, then turned to a laver of holy water, in which he dipped his hands thus ceremonially cleansing them from the stain of sin supposedly left on them by the act of transmission just performed. Then the one for whom the sacrifice was made came by the gorgeous candlestick, with its seven candles burning, by the table of loaves on the other side, and then to the high priest to whom on certain occasions, such a one would make confessions. Individual laymen made several sacrifices of various kinds and repeated several of the same kind during the year, but the High Priest went only once a year into the Most Holy Place to make a sacrifice for both his own sins and the sins of the people. The many offerings and sacrifices which the people made were rams, bullocks, goats or lambs, and offered in the first court of the tabernacle by under priests, but the annual offering of the High Priest must be a blood offering. This blood offering was not brought to the "front entrance altar" as other sacrifices, but the High Priest went into the Most Holy Place and placed it upon the mercy seat. Only the High Priest could go into the Holy Place and he only once a year for this special purpose of making an offering for his sins and for all those who had come to him through their various sacrifices during the year.

Beneath this mercy seat, which itself rested upon the ark, was a gold vase which held a little manna, Aaron's rod, and the tables of the covenant,—the cold slabs of stone upon which God had cleft out the "ten words." Above the ark were the cherubim, denoting God's glorious presence and overshadowing the

mercy seat. All of this was but the foreshadowing of the spiritual realities and truths of God that are brought within reach of human experience in Christ. Christ appeared (9:11) in the presence of God, at the ascension as a High Priest of the blessings that are to come by means of the greater and more perfect tent of worship, a tent which has not been built with hands,—that is to say, does not belong to this material creation,—and once for all entered the Holy Place, taking with him not the blood of goats and calves, but his own blood, and thus procuring eternal redemption.

The point of all this is that the people did not have direct personal entrance into the Holy of Holies or to God's presence, and, also their sacrifices were ineffective as shown by the fact that they had to be repeated year after year. The high priest entered the Most Holy Place making an offering for himself and for the people. So neither the priest nor the people were clean, and the priest was never able to bring the people into the presence of God. The priests were human and like other men, must die; therefore, they are temporary and have to be replaced. They follow a kinship lineage, but Christ is divinely appointed and is unique in every other way as represented by the portrait of Melchizedek. The comparison is not between Christ and Melchizedek, but between Christ and the isolated portrait of Melchizedek.

Now that Jesus has made a real offering for the sin of the world and of everlasting efficacy, and has himself entered, not the earthly tabernacle, but the true tabernacle, where he sits at the right hand of God, access to God becomes open to all people. "There is no more sacrifice: Jesus himself is the one priest beside whom there is no other." When Christ was crucified on the cross the veil of the temple was rent in twain thus signifying that there is no longer a "middle wall of partition" between the people and God,—even the Mercy Seat.

III. Christ's High Priesthood and the New Covenant.

The superiority of Christ's High Priesthood is shown in a most convincing argument. Melchizedek, from the Old Testament, is introduced and three features in which he points to Christ are shown,—character, office and person or nature. Christ is shown to be superior to priests—descendants of Abraham (Levi)—and even superior to Melchizedek (7:4-7; 7:3). Melchizedek was made a type of the Son of God and not the other way round. This is important for a study of the teaching of redemption in this Epistle because the Hebrews found their spiritual religious union in the office and ministries of the priesthood, and their racial union in Father Abraham. In the former, the law, the covenant, and the religious practices stood to the fore; in the later,

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the single union stood to the fore. These two facts blended into the one axis about which all their redemptive hopes turned. Of course God was back of all this, but these were the tangeables of their religion and life. This was God's way of preparing a people whom he would bless and through whom he would bless the world. But this covenant people, Israel, failed God, and rejected the true Messiah when he did come.

Their covenant passed away and God made the New Covenant, which he had promised by Jeremiah (31:31-34). "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt"—(Jeremiah 31:32, 32).

If the blood of goats and bulls and the ashes of a heifer sprinkling those who have contracted defilement, make them holy so as to bring about ceremonial purity, how much more certainly shall the blood of Christ, who, strengthened by the Eternal Spirit, offered himself to God, free from blemish, purify your consciousness from lifeless works for you to serve the everlasting God. And because of this He is the negotiator of a sublimer covenant, based upon sublimer promises. For if that first covenant had been free from imperfection, there would have been no attempt to introduce another (8:6, 7).

Christ offered himself, to do God's perfect will, which takes the place of the burnt offerings and sacrifices for sin of the law. It is by this sacrifice that Christ becomes the mediator of the New Covenant, the essence of which is expressed in Jeremiah 31:31-34, of a new law written, not on cold slabs of stone and then hidden away in the Most Holy Place, but he says, "I will put my laws into their hearts, and I will write them upon their hearts. And I will indeed be their God and they shall be my people." (Jeremiah 3 and 10).

IV. Spiritual Realities Foreshadowed in the Old System Made Available to Man in Christ.

Christ came to redeem Israel. But his redemption of Israel did not mean a recovery of national power and prestige,—not a temporal kingdom, not even a spiritual awakening wherein their age old ceremonies, sacrifices and rites would remain in vogue. Christ, according to our Epistle under study, came to redeem Israel from not only the bondage of sin but even her outmoded religious externals. Israel was to have been redeemed from her religious slavery to Sabbaths, feast days, seasons, new moons, as well as from all the religious sacrifices of the temple. It was to be a redemption of the individual life,—a saving work wrought within. Repentance was required. Had Israel received her King she would have entered into the everlasting Sabbath (or rest) of God. Christ came unto his own creation, but his own people received him not. But as many as did receive him, to them he gave the power to become the sons of God.

Since Christ has come and per-

fecting his work of salvation, every individual has free access to the mercy seat in the holy presence of God, through the loving gift of Christ. Not by bringing a bullock to an altar and leaving one's case in the hands of a priest, but by coming to God through belief in Jesus Christ, the Chief High Priest, who has made the sacrifice for us, we receive mercy, pardon, and redemption. There is no more need for the ever burning candles as an expression of our prayer for our candles of life to be kept burning, nor to represent to us something of God's illuminating power,—that wisdom comes from God. For Christ is the light of the world and he has lighted our candles of everlasting life. Neither do we need the shewbread as a symbol of our continual dependence upon God or as a token of God's sustaining power. For Christ is the bread of life. In him we are not bound to the law nor to the traditions of the Old Covenant,—none of them. We are saved by the grace of God through faith in Jesus Christ, and being saved we are to exercise ourselves unto godliness. Our redemption does not give us liberalities with God's laws, but rather gives us a new nature and a new power whereby we may keep the spirit of the law to a degree, as Christ did. This redemption in Christ is liberty to keep the laws more perfectly than formerly.

God's laws are no longer an objective code written on stone, upon the scroll or paper and hidden away in the secluded place of the tabernacle, temple, synagogue or church house, but now, God's laws are living principles being written upon the tablets of our hearts by the redemptive work which God's grace has wrought in us.

DENTVILLE BAPTIST CHURCH

Reverend Howard Benson, pastor of the Dentville Baptist Church, assisted by Reverend A. B. Pierce of Crystal Springs, conducted one of the most inspirational series of revivals known in the history of our church.

During this ten-day revival a Bible school created interest and enthusiasm among the young people of the entire community, due to the faithful work of those who conducted its different departments. To these the church as a whole feels greatly indebted, and would like in some way to express its appreciation of their faithful service.

Thirty voices composed a senior choir, and the large junior choir helped. Miss Belvita Gillis, a talented musician, led the music throughout the meeting.

Twenty-five new members were admitted to the church, three coming by letter. New interest is taken in W. M. U., Sunday school and most of all in our Baptist Training Union.

One of the most outstanding sermons during this series of revivals was one to back-sliding Christians, after which many rededicated their lives to Christian service.

I drifted along with the tide of life forgetting his songs of praises to sing.

I drifted into turmoil and strife

But now I am back 'neath his sheltering wing.

My place is but small in the work of the Lord

The sailing is rough on his dim narrow sea

But yet I'm so thankful he gave us his word

That saves wandering sinners like me.

'Tis not what we have in the world below,

I count it as loss to his promise alone

That when we can take him our talents two fold

He'll answer, Oh pilgrim I welcome thee home.

—Jewell Strong.

—BR—

BETHESDA BAPTIST CHURCH, HINDS COUNTY

—O—

The annual series of meetings of this church was held during the week from August 14th to 19th.

On Sunday morning, the pastor, Rev. R. A. Langley, commenced the meeting by bringing us a very strong and timely sermon on keeping the Sabbath day holy. He deplored the almost universal custom of desecration of the Lord's day.

On Monday morning he gave us strong and concrete teachings from the Bible, on the relations that a pastor sustains to the church and vice versa.

Rev. O. L. Byrd, of Florence, brought the messages of the meeting from Monday evening until the close on Friday evening. His message on Tuesday morning deserves special mention, which was on the outstanding sins of the older members of our churches. His text was "Where art thou," found in Genesis 3:9.

He is just a plain "country preacher," but I am convinced, perhaps the greater portion of our churches of today need more such preaching.

The immediate result of the meeting was three young people and one grandfather received for baptism.

Our church is one of the few rural ones in our state that has gone to full time preaching services.

The Baptist Record has recently been put into each resident family of our church, which was fostered by our Sunday school, therefore we are hopeful for an advancement in every department of the denominational work.

J. S. Riser, Sr.,
Church Reporter.

—BR—

At school for the first time, the small boy started to sob bitterly.

"What's the matter, Willie?" asked the teacher.

"Please, Miss. I don't like school, and I've got to stay here till I'm fourteen."

"Don't worry about that," said the teacher. "Look at me. I've got to stay here till I'm sixty-five!" Ex.

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LET'S GO

By A. L. GOODRICH, Cir. Mgr.

ON THE GO

Fairview Church:

Rev. C. M. Day of Shaw is the pastor of Fairview church and from the many nice things the people said about him, we think they are in love with their pastor.

We spent six days with them in a meeting and though cotton was opening and the weevils eating, the folks came in goodly numbers.

There were 12 additions to the church.

The EF plan was adopted but that usually occurs where Charley Day is pastor. He now has the EF plan in each church, Fairview, Blaine, Shaw, where he preaches. In fact, to work with and have fellowship with him is just the tonic any preacher needs.

Sunflower County is now one of the best Baptist Record counties in the state, having subscribers as listed below:

Sunflower 69, Dockery 2, Blaine 18, Rome 5, Doddsville 7, Parchman 1; Roundaway 11, Wade 11, Ruleville 56, Inverness 65, Moorhead 78, Drew 97.

Shelby:

Although Pastor J. J. Burson was away in a meeting we heard good things about the work at Shelby.

Business houses are closed on Sunday and we understand that the pastor had a lot to do with this move.

Plans are being made to remodel the church. One single boy has offered to give one-tenth of the \$20,000 which is the estimated cost of the remodelling provided they do it on a cash basis.

Several others have agreed to give one thousand each.

With such things in the air it is not strange to hear that the church attendance is the best in years.

Bolivar County is well represented on the Record subscription list as shown below: Boyle 5, Shelby 1, Merigold 43, Pace 3, Skene 1, Lamont 1, Gunnison 1, Rosedale 34, Shaw 43, Cleveland 139 and 18 R. F. D., Duncan 37, Roundaway 10, Morrison Chapel 22.

Eighth Ave., Meridian:

They say Rev. C. A. Alexander is a human dynamo and we believe it. Eighty-nine additions in 8 months without a revival; 444 and 159 as high marks in Sunday school and B. T. U. And a budget that includes all causes should convince anyone.

He must be a magician for after speaking at Highland Church we rushed over to Eighth Avenue at 9:15 p. m. and he had a representative crowd waiting for us to speak to them. They showed an interest in the EF plan and hope soon to have it in operation.

Lauderdale County's subscribers are shown below: Russell 1, Kewanee, Daleville 1, Toomsaba 6, Goodwater 9, Marion 32, Collinsville 15 and 7 R. F. D., Bonita 2, Bailey 3, Meridian First 25, Meridian Fifteenth Avenue 18, Meridian Forty-First Avenue 7, Meridian Highland 150, Meridian S.

S. 4, Meridian Poplar Springs 2, Meridian miscellaneous 16, Midway 5, Meridian R. F. D., New Hope Church 36, Pleasant Hill 1, Meehan 1.

Drew:

Since January first there have been more than 175 additions to this good church under the leadership of Pastor J. H. Kyzar. In fact, rarely does a Sunday pass without additions.

The V. B. S. enrolled 140 and the average attendance was nearly that number. A new V. B. S. commencement plan was tried that brought favorable comment. Instead of having the commencement on a week night it was held on Sunday night, taking the place of the preaching services.

One member declares that they now have the finest spirit since the coming of Pastor Kyzar.

But we usually find things in high gear where they have the EF plan. Drew was the first church to adopt it A.D. (After Depression).

Sunflower County has subscribers listed as follows: Sunflower 69, Dockery 2, Blaine 18, Fairview 20, Rome 5, Doddsville 8, Parchman 1, Roundaway 10, Wade 11, Ruleville 56, Inverness 65, Moorhead 78, Drew 95.

THIS MISSIONARY HELPS

"Enclosed find a list of ten names from Auburn Church whom I got to subscribe for The Baptist Record.—E. D. Estes, State Evangelist.

(During this summer a thousand or more meetings have or will be held. An average of ten subscriptions from each church would mean 10,000 subscriptions for the Record. Working together or a little help from each one would mean a lot. Try it.—A.L.G.)

HE MEANS BUSINESS

Columbus, Miss.

Dear brother Goodrich,

Just for your information I'm pastor of one half time church and four fourth time churches. By the first of November each of them will be getting the Record on either 50% or the Every Family plan. Put that in your notebook and remind me if I fail.—James B. Ray.

(Where Ray goes, the Record follows.—A.L.G.)

APPROVES THE EF PLAN

Your EF plan is a good scheme. It gets churches to take hold of it that otherwise would not do so.—W. F. Yarborough, Pickens, Miss.

WAYNE CO. B.T.U. ORGANIZED

A group of representatives from B. T. U.'s in Wayne County met at State Line Baptist Church with Miss Almeta Reeves, a volunteer worker, and organized a county association Sunday, August 7th.

Rev. John I. Hill of State Line was elected pastor-advisor and Drs. M. H. Barkley, director. Plans have already been made for some extension work and a worthwhile program the first Sunday in October.

We feel sure that with the capable leadership of our enthusiastic officers this county association will prove valuable to many unions.

REV. J. L. LOW

In the early morning hours of August second, at the Baptist Hospital, Jackson, Miss., brother Low quietly went to be with the Lord. His last illness was of short duration but filled with great suffering.

Brother Low was born near Water Valley nearly seventy-six years ago. There he grew to manhood and worked in the railroad shops. Later he went to Natchez where he met and married Miss Julia Rooks Sharp. God greatly blessed their marriage. Mrs. Low was a great inspiration and support to brother Low through all the years of his ministry. They were permitted to walk the pathway of life together for more than fifty years. God honored their marriage with five children: two daughters, Annie J. and Carye; three sons, James, Richard, and John.

He was converted and united with the Baptist church when a young man. Soon after his conversion he felt the call of God to the ministry. He then entered Mississippi College from which insittution he was graduated. His long and useful ministry followed. He held a number of pastorates, among them being Utica and Edwards, First Church Laurel, Water Valley, 41st Avenue Meridian, Magee and Seminary, Tylertown and Bassfield, Richton, Long Beach, and Bowen Memorial of which he was pastor at the time of his death. During all these years he was active in denominational and evangelistic work and served as a member of the Board of Trustees of Mississippi College and of the Baptist State Convention Board for many years.

His funeral was held in the First Baptist Church in Laurel and was attended by a large number of pastors and freinds Dr. L. G. Gates, Dr. Henry T. Brookshire, Rev. E. S. Flynt, Dr. W. A. McComb and the writer taking part in the funeral service. His body was laid to rest in the beautiful cemetery at Laurel.

It was my happy privilege to know brother Low for many years. He was a good man in every sense of the word, in his home, church, and community. His goodness manifested itself in a life of unselfishness and humility. He was a man of conviction and the courage of his convictions. He had a high sense of righteousness and was uncompromising in his fight against all that was wrong.

He was a good preacher. He loved the "Old Book" and proclaimed it fearlessly and without compromise. As a pastor he was sympathetic and comforting. It was his expressed wish that the following epitaph be placed on his tomb: "He always tried to be true to God and to humanity." Now that he is no longer able to speak for himself we can truthfully say that he lived up to that ideal in a great way.

To Mrs. Low, the children and grandchildren, and loved ones we extend our deepest love and sympathy and pray for them a glorious reunion where death and sorrow never come.

In closing this tribute we can think of no more fitting words than a quotation taken from a written statement made on June 3, 1936,

while on a visit to Richton. After expressing the wish that his devoted friend, brother Ben Stephens, also of Richton, have charge of all arrangement for his funeral and naming as his pall bearers brethren V. R. Walley, J. E. Green, E. C. Fishel, Cal. G. Ball, and C. C. Smith, devoted and loyal friends, he added, "I want to express to these, my dear friends, my highest appreciation of their friendship, and to assure them I shall be waiting for them on the other side where there is eternal life and no sorrow. I shall look forward in happy anticipation to our eternal reunion in the Great Beyond."

One who loved him dearly,
W. S. Allen.

NEW LIFE BAPTIST CHURCH ORGANIZED

One year ago a brush arbor was built in the hill section of Tallahatchie midway between Paynes and Cascilla. It was built on a promise that Rev. J. B. Ray would come and hold a meeting. He went. There had never been a church in the community and very little religious services of any sort. They had a very good meeting with four converts and more than 50 rededications.

At the last of the meeting it was decided to build a church. Enough money, chickens, hogs and labor was subscribed to finish the job.

Brother Ray went back and preached to them as much as possible in homes and held them together with the help of God. This spring a host of good Presbyterians and others helped the Baptists finish the building. Then a live Sunday school was started in which there have been as many as 80 present.

On the fourth Sunday of June a Baptist church was organized with 23 members, named the New Life church. After a most bountiful dinner, deacons were ordained to God's use. Rev. J. R. G. Hewlett of Charleston helped with these services.

BLUE MOUNTAIN

Spanning the continent from Massachusetts to California, and from Iowa to Florida, trains of girls who will enroll at Blue Mountain College will merge here September 12 when students will register from fifteen states and sixty of Mississippi's counties, in another capacity enrollment. Registration begins September 12 and continues through the 14th, with instruction beginning September 15. The first week will be taken up largely with orientation of new students and activities of the Eunomians, Euzelians, and Modenians.

SUBSCRIBE TO THE BAPTIST RECORD.

DON'T Scratch!
You risk infection!
To quickly ease the
stinging itch, soothe irritated skin,
and aid healing, apply comforting
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